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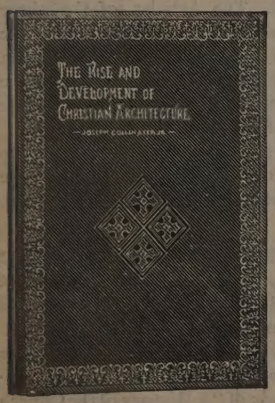

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Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

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ECCLESIASTICAL COURTS AND CIVIL COURTS.

WE HAVE heretofore referred incidentally to a very luminous decision on the powers and scope of ecclesiastical courts, which has recently been handed down by the Court of Appeals of the District of Columbia in the case of Henry Y. Satterlee, Bishop, Appellant, *v.* The United States, *ex rel.* Gilbert F. Williams. The importance of the decision, however, justifies more than the passing reference to the case that has already been made.

This was a case where the defendant in the appeal, who was rector of a parish in the city of Washington, had, according to the decision, been convicted in the ecclesiastical court of the Diocese of Washington, of certain offenses, and sentence of deposition had been pronounced by his Bishop, the plaintiff in this appeal. Thereupon the deposed priest made application to the Supreme Court of the District of Columbia for a writ of certiorari, alleging that by the deposition that had been pronounced, he had "been deprived of his office of priest, and of the emoluments thereof, which are of great pecuniary value." The application further recited that the record of proceedings in the ecclesiastical court was in possession of the Bishop. He alleged, furthermore, that there were certain technical irregularities in the ecclesiastical court which had convicted him which, according to the appeal, nullified the proceedings of the court and made that alleged court to be in fact not a canonical court, and also that "the proceedings of the trial, and the admission of testimony thereat, were contrary to and in defiance of the canons of the Church and the law of the land; and that, consequently, the conclusion of the court, and the judgment of the Bishop thereon, were and are wholly null, void, and of no effect." He recited that this alleged wrong left him without remedy "by any procedure authorized by the canons of the Church," and he prayed, therefore, that the Bishop be commanded to certify to the Supreme Court "all and singular the actions and proceedings thereupon had, including the testimony taken in relation thereto, and the conclusions of the supposed ecclesiastical court, and the judgment of the Bishop thereon, and all and singular the canons, both general and diocesan, of said Church, in relation to the premises involved."

This application was argued at length in the Supreme Court of the District of Columbia, the Bishop demurring on the ground that the proceedings of an ecclesiastical court may not be reviewed by the civil courts of the land, and that the jurisdiction of the former was absolute within the domain of spiritualities, in which alone it purported to judge. Notwithstanding this demurrer of the Bishop, the writ asked for was issued by the Supreme Court, under which the defendant Bishop was commanded to certify to the Supreme Court the records of the ecclesiastical court, that the application of the relator might be considered and adjudged on its merits. From this decision the Bishop appealed to the Court of Appeals.

It is this judgment on appeal that we have now before us, and which reversed the direction of the lower court, thus taking the same view of the function of an ecclesiastical court that had been maintained by the defendant Bishop in response to the petition of the deposed priest in the lower court.

The official summary of the decision, delivered by Mr.

Chief Justice Alvey in the Court of Appeals, follows herewith, except that the first section is somewhat condensed.

1. Charges of immorality preferred against a priest of the Protestant Episcopal Church "are within ecclesiastical cognizance and jurisdiction; and that being so, there can be no serious question as to the right and power of the General Convention of the Church to make and enforce, through the courts of the Diocese, Canon 2, of Title 2, of the General Convention, providing that ministers of the Church shall be liable to presentment and trial 'for . . . crime or immorality.'

"2. Where the subject-matter of the judgment or determination of an ecclesiastical court, attempted to be brought under review by a civil court, is of ecclesiastical cognizance, as is the subject-matter of the judgment in the present case, the judgment of the ecclesiastical court is conclusive, and no civil court has jurisdiction or power to revise it, or to question its correctness.

"3. There is no vested property right in a clergyman to exercise the function of his ministerial office to the end that he may earn and receive a salary for his services. The right to receive the salary is dependent upon the continued performance of his duties as minister; and if he becomes disqualified by suspension or deposition from office, for any ecclesiastical offense, the right to receive salary will cease as the consequence of the judgment against him.

"4. The deposition of a minister as the result of his being convicted by an ecclesiastical court of an offense cognizable by that court, thereby depriving him of the right of earning a salary as such minister, does not involve a property right so as to give the civil courts jurisdiction to review the judgment of the ecclesiastical court.

"5. Mere irregularity in the formation of the court does not justify the interference of the civil court for the purpose of correcting irregularities or errors in the proceedings.

"6. The refusal of the ecclesiastical court to entertain a challenge taken by the accused to one of the members of the court, or the supposed insufficiency of the evidence upon which the accused could be convicted under the provisions of the canon, are questions of procedure, depending upon the judgment of the ecclesiastical court, over which the civil courts can exercise no power of revision or control."

In considering this application for a writ, the learned Chief Justice divided the questions which came before the court into two parts, viz.: "First, whether the charges upon which the relator was tried and convicted were within ecclesiastical cognizance and jurisdiction"; and, "Second, if such power existed in the General Convention, whether, upon conviction of a party under said canon, there is any jurisdiction in the civil or temporal courts of the country to review and correct supposed errors in the proceedings and judgment of the ecclesiastical court; or whether the proceedings and judgment of the ecclesiastical court are not in all respects exclusive of any and all interference of the temporal courts."

With respect to the first of these questions, it would seem at first glance as though the fact that the court allowed it to be raised in order to pass upon it was in itself a review by the civil court of the action of the ecclesiastical court. It was held in the well-known case of Chase *v.* Cheney, 58 Ill. 509, quoted in this decision, that "the spiritual court was the exclusive judge of its own jurisdiction." The Court, in its present opinion recalls that the Illinois Supreme Court was not unanimous on that clause of the judgment, and, with respect to the dissent of two of the Justices, observes: "They appear to have strong support for that dissent." Similarly with respect to the case of Watson *v.* Jones, 13 Wall, 679, which further applied the principles laid down in the former case, the learned Chief Justice observes:

"It has been supposed that it was the intention of the court to lay it down as a settled principle that the spiritual or ecclesiastical court is the *exclusive judge of its own jurisdiction,* under the laws or canons of the religious association to which it belongs, and *its decision of that question is binding upon all secular courts.* But this we think is not a fair construction of the opinion."

It appears then to be the view of the present Court, that an ecclesiastical court is not the "exclusive judge of its own jurisdiction," though further study of the decision shows that the ecclesiastical court is held to be supreme *when acting properly within its jurisdiction.* Apparently, however, the question is reserved for the civil courts, according to this opinion, thereby differing from the opinion in the Illinois case, whether or not the ecclesiastical court was in fact acting within its own jurisdiction in passing any judgment. This goes beyond the mere provision for protection of vested or property rights, which of course would in any event be within the jurisdiction of the civil courts, and does, we fear, raise a question which is bound at some time to give serious perplexity in connection with decisions of ecclesiastical courts.

In the particular instance of this present case, the court begins with the proposition that "The Church, as an organized body of members, must have laws and ordinances for the regulation of its existence, and for the preservation of its doctrine and discipline, and also to maintain the purity of its membership." These laws and ordinances the court finds to have been "recognized and enforced from the earliest establishment of the Christian Church." "The origin of the canon or ecclesiastical law is said to be coeval with the establishment of Christianity under the Apostles and their immediate successors." Various authorities are cited to show the necessity for discipline within the Church, and to show further that immorality on the part of a priest is a sufficient cause for the discipline of such priest by the ecclesiastical courts. The Chief Justice observes that the general canon uses the term "crime or immorality" without specifying any particular acts thereunder, thus leaving it necessary to refer to general principles and precedents of ecclesiastical law to interpret what in fact involves such crime or immorality. The court thereupon considers the specific offenses of which the defendant in the ecclesiastical court now under consideration was convicted, and finds, as indeed could hardly be open to any doubt, that these offenses do constitute "crime or immorality."

In spite of this finding, however, we are somewhat disconcerted at the assertion of the right on behalf of the court to enter into the consideration at all. Let us suppose an ecclesiastical court had convicted a presbyter for an act that in the judgment of the ecclesiastical court constituted "crime or immorality," and the civil court should thereafter review the case and hold that the act specified did not in fact constitute such "crime or immorality." Would the civil court take upon itself, in that case, to reverse the decision of the ecclesiastical court? Would it hold that the ecclesiastical court had exceeded its jurisdiction in so holding? If so, the ecclesiastical court is no longer supreme within its own domain, nor is it able to pronounce finally without possibility of review by a secular court. But on the other hand, if the learned Chief Justice did not intend to maintain such power on behalf of the civil court, it is difficult to see why he should have considered the question at all. The court, after discussing the question of what constitutes "crime or immorality," came to the conclusion: "It is clear, we think, that the charges against the relator, and upon which he was tried and convicted, are fully within ecclesiastical cognizance; and that being so, there can be no serious question as to the right and power of the General Convention of the Church to make and enforce, through the court of the Diocese, Canon 2, of Title II, of the General Convention; it not appearing that there is anything in the provisions of that canon violative of or in conflict with the personal civil rights of the relator, under the law of the land." It is this conclusion that causes us some uneasiness. The court apparently limits "the right and power of the General Convention" to enforce a canon by the proviso that "the charges against the relator are fully within ecclesiastical cognizance." This holding is sufficient to lead to the fear that a civil court might sometime hold within the law thereby expounded, that some other canonical misdemeanor, for the commission of which there might be sentence pronounced, would not come "fully within ecclesiastical cognizance." We are jealous of the right claimed by the civil court to consider the question at all. We should maintain in this connection that the sole right of the court was to inquire whether the canon does in fact violate or come in conflict with "the personal civil rights of the relator under the law of the land."

But when the Court comes to its second question, namely, whether the civil courts have jurisdiction "to review and correct supposed errors in the proceedings and judgment of the ecclesiastical court," the decision is very strong indeed. The Court holds beyond question that it has no such power. The point was raised that in the trial of the defendant Williams in the ecclesiastical court, the provision of the canon as to the constitution of the court was not fully obeyed, and also that there was refusal of the ecclesiastical court to entertain challenge against one of the members of the court, together with other irregularities. These questions, the Chief Justice now holds, were wholly within the purview of the ecclesiastical court and not subject to revision by the civil court. The latter did indeed in this instance enter to some extent upon a justification of the legality of the ecclesiastical court under the canon of the Diocese of Washington, and yet apparently as merely a summary of facts rather than a finding on the legal sufficiency of the court thus constituted. The opinion beyond doubt sustains the contention of the Bishop, that all questions of proced-

ure in an ecclesiastical court are to be determined absolutely by that court, and are not subject to review by the civil courts of the land. To have made this plain and beyond question, although such indeed had heretofore been the preponderating opinion, as shown in extracts from other cases cited by the court, is a long step in solving the vexed question as to the final rights of ecclesiastical courts.

We may then sum up the right of the ecclesiastical court as follows: It must act within its own jurisdiction, and the question of fact—whether the ecclesiastical court was possessed of jurisdiction—will, apparently, be a matter of inquiry by civil courts, according to this decision, contrary to the decision in the Cheney case. The fact is made clear that the civil courts will not review any questions as to the legality of the composition of the ecclesiastical court or the technical regularity of the proceedings or findings of such courts. It is also held that there is no vested right on the part of the priest in the "living" afforded him by a parish, and that his tenure of office, together with all salary and emoluments resulting therefrom, may be terminated by the decree of an ecclesiastical court.

Thus, as the ecclesiastical court is shown to be recognized by the civil courts as supreme when rightly exercising jurisdiction, it behooves us more than ever to make provision for the correction of errors that may be made by a trial court. That such errors are from time to time liable to be made is beyond question. We cannot do better here than to quote the following words from the recent convention address of the Bishop of New Hampshire, as published in the Concord (N. H.) *Evening Monitor:*

"You know, brethren of this Diocese, that I do not regard the Church as in need of much legislation upon constitution or canons. You also know how distressed I am that the Church dares to go triennial after triennial with no Court of Appeals to which a man who deems himself wronged can go for justice. One would think that two cases which have this year gotten some notoriety would shame us away from the position, in substance, that if a man be not satisfied with the decision of judge or jury in a trial court, he can find redress only by prosecuting the judge or the members of the jury for wrong-doing. How would that look in civil affairs? . . .

"I trust, brethren, that by the coming around of next year's convention, you will be able to prepare a memorial to be submitted to the General Convention, praying for the establishing of a Court of Appeals, with or without any relation to a provincial system in this Church."

It is indeed a gross miscarriage of justice, and one that would seem impossible on the part of Anglo-Saxon people, who have in all the history of their judiciaries protected their members by providing for rehearing upon appeals, to make no provision for correction of such errors. It is more than ever necessary that due provision should be made without further unnecessary delay, for the establishment of courts of appeals; and we earnestly hope that this decision in the District of Columbia, in which it is shown that redress in case of injustice by an ecclesiastical court cannot be had in the civil courts, will show the paramount necessity for such legislation as will permit inquiry to be made into the sufficiency of findings in a diocesan court, and correction to be made where these are found to be in error.

We greatly regret that the lay vote on the recommendation of the name, American Catholic Church, by the Synod of the Diocese of Springfield should have been so printed in The Living Church as to show a tie. The vote stood: Ayes 12, nays 10.

ANSWERS TO CORRESPONDENTS.

A. L. S.—The proper posture for the congregation is to stand at the *Gloria in Excelsis* and kneel during the ablutions.

"Without faith there is no excellence in the world: faith is something wiser, happier, diviner than we see on earth."

Use the reason and strength God has given you to mend what misfortunes you can; and what you cannot mend you must simply accept, for there is no other alternative, pleasantness being set to one side. Yet, withal, be cheerful. As the old Spanish proverb says: "A stone that will fit into the wall will not lie long in the way."—*Moravian.*

The Parish Question Box.

Answered by the Rev. Charles Fiske.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

IX.

"From what do we get our celebration of Christmas, and how was its date fixed?"

Modern historical research has shown that our Lord was probably born in the year 5 B. C., not in what would be the first year of our era. The birth must have taken place in December of that year, or in January or February of the next, and there is every reason for accepting the former, the traditional month.

The festival itself has been observed from a very early period. In one of his homilies St. Chrysostom speaks of the feast as being even then (in the fourth century) one of great antiquity, and in an epistle he mentions that Julius I. (337-352), having caused strict inquiry to be made, had confirmed the observance of the date of Dec. 25th. There are sermons extant, preached on this day during the same century by St. Basil and Gregory Nazianzen. The feast is also spoken of by Clement of Alexandria, who died in the beginning of the third century, only a little more than a hundred years after the death of St. John. It was on a Christmas Day, we are told, that a whole churchful of martyrs were burned in Nicomedia.

In the primitive Church Christmas was more closely associated with the Epiphany, which we celebrate on January 6th; and it was, like the Epiphany, called "Theophania," or the "Showing forth of God," the nativity of Christ being regarded as His first manifestation. Our name, Christmas, is but the combination of the two words, Christ and Mass, just as we have Michael-mass or Michaelmas, for the feast of St. Michael.

KEBLE COLLEGE PATRONAGE

and Other English Matters.

London, Dec. 2, 1902.

Sir William Harcourt—formerly such a combative Knight—seems to have retired from the Protestant service, and his post as protagonist of the cause in the *Times* newspaper has been taken by Sir Henry Howarth, who of late has certainly been distinguishing himself, if in no other way, as a writer in King Cambyses' vein. The occasion of so much agitation of mind and epistolary activity on his part has been merely the recent appointment of the Rev. H. H. Leeper, formerly assistant curate at St. Peter's, Plymouth, and late-private chaplain to Lord Halifax, to the cure of souls at St. Stephen's, Devonport (Plymouth). Sir Henry rages not only against Mr. Leeper for his very un-Protestant views and past record, but also against the whole Keble College Council and the Bishop of Exeter for having respectively appointed and instituted him. Amongst other distinguished Churchmen on the Council—one of whom is also Lord Halifax—are the Bishops of Lincoln and Rochester, whom our pugnacious Protestant-minded baronet has essayed, though in vain, to cross-examine in this rough-and-ready fashion: "What have the two Bishops to say for themselves? Who recommended this candidate to their brother Bishop? Was it loyal? Was it generous? Was it decent? Do they agree, or do they not, with Mr. Leeper's views?"

As to the way in which the Keble College patronage has been generally distributed in respect to existing appointments, the *Record* (which, of course, says *ditto* to Sir Henry Howorth) supplies us with some interesting facts. Of the 36 incumbents mentioned therein as promoted to benefices in the gift of the Keble College trustees, "29 are members of the English Church Union; 25 are Priests-Associate of the Confraternity of the Blessed Sacrament; five are members of the Society of the Holy Cross." In regard to the Church services, "Mass vestments are worn in 30 churches; incense is used in 17 churches; and the Sacrament is Reserved in seven churches." The services at these churches include "some instances of the Mass of the Pre-Sanctified," and also of the "Black Mass."

The Liverpool *Daily Post* of the 11th ult. published its

Church and Chapel Census for that city, taken on Sunday, Nov. 2nd, having also undertaken one eleven years ago. At the census in 1891 the total was—mid-day and evening, 157,846; while it is now 178,477—the increase by no means corresponding to the great increase in population. Of these present attendances 67,898 represented the Catholic Church of this country, 35,330 were Roman Catholic Separatists, adherents of various Wesleyan sects 23,778, Presbyterians (Scottish?) 10,917, Calvinistic Methodists and English Presbyterians 8,927, Congregationalists 8,993, Baptists 11,886, Unitarians 1,266, and various other small dissenting bodies 9,237. The *Daily Post,* commenting thereon, points out that when these figures are properly adjusted to those in 1891—if the Romanists be eliminated—both church and chapel show "a largely decreased attendance at both morning and evening service." The *Guardian* rightly observes, however, that no account seems to have been taken of Church communicants at the early services. But anyhow, the census is probably quite complete enough (approximately) to amount almost to a demonstration, not only that the great mass of Liverpool people are neither church nor chapel-goers—in other words, practically more or less atheists, and, therefore, much worse than heathens—but also—which is so very striking—that Dissent, both Roman Catholic and Protestant, is more in evidence, numerically, than the Church. Surely the Protestantized Church of Liverpool can never win over the masses or drive Dissent to the wall until she sets about in dead earnest to reform herself on Catholic lines, and thus conform to Church order and discipline.

Now we are to have an exposure, it appears, of the practical atheism of London; though doubtless the Church will be shown to be much more in possession of the metropolis than it is of Liverpool. With a view to ascertaining "the extent to which London, in its various districts, continues to attend the recognized churches and chapels, and mission halls scattered throughout its area," the *Daily News* is undertaking, it says, a "religious census;" the work of enumerating the metropolitan boroughs and the city areas having begun on Sunday last, though it may be quite six months before it is completed. The boroughs are to be visited one by one on successive Sundays, by a paid staff of enumerators, whose members will vary from five hundred to one thousand. The precise borough to be dealt with on a particular Sunday "will be kept a secret even from the enumerators themselves until a couple of days preceding." It will then be "too late to make church [or chapel] announcements or to raise congregations above the normal."

A pastoral letter from the Primate and the Archbishop of York was sent last week to the public press. It recites that:

> "Next Sunday, being Advent Sunday, has been appointed as a day of Intercession by the whole Church of England for God's blessing on our endeavors to fulfil the last command given by our Saviour to His disciples—namely, to preach the Gospel to the uttermost parts of the earth." After showing how, in effect, "the world has become suddenly smaller," it is added, "the superiority which the Christian nations possess in knowledge and in power arms us with most powerful weapons for fighting the Lord's battle against ignorance and unbelief. Medical science can be used, and is now increasingly used, as miracles were once used, to prove to those to whom we are sent that we have in our hands a gift from God which may be made a blessing to man."
>
> "We entreat the clergy of the Church," the letter concludes, "to spare no energy in pressing on their people that God is calling on us, and our answer must be such as befits men who value His commands and recognize His love."

At a recent business meeting of the S. P. G., which brought up from the country quite a number of incorporated members, the Secretary, on behalf of the Standing Committee, proposed the following motion: "That the power of appointing assistant, editorial, diocesan, organizing, or other secretaries (except the secretary of the society), and all other sub-officers, be exercised by the Standing Committee, who shall also in each case fix the remuneration (if any) of the person appointed, and the duration and terms and conditions of service, and have power to terminate any engagement or accept the resignation of any sub-officer." It was evident from the first (reports the *Church Times*) "that the feeling of the meeting was against the adoption of the motion." After a long and animated discussion the strain of the situation was eventually relieved by the chairman (the Bishop of Bangor), who suggested that all the amendments, and the proposed by-laws as well, should be withdrawn, and that the Standing Committee should draft a new by-law, after consultation with several of those who had opposed the motion. The suggestion was then adopted. With reference to Mr. Abel Abbot Low's recent gift of a missionary launch to the Society, detailed mention of which was made in my last letter, a resolution embodying the Society's grateful thanks was cordially adopted.

Both Father Waggett and Father Puller, S.S.J.E., are to give lectures this month to priests and laymen at the Community's London House, 13 Dartmouth Street, Wesminster. On Tuesdays, at 8 P. M., Father Waggett, subject not announced. On Thursdays, at 3 P. M., Father Puller, "The Unction of the Sick." It was advertised that for the latter course cards of admission were required, but Father Waggett has now written to the *Church Times* to say that he was apparently asking too much, and therefore he would beg "that priests and laymen who may desire to take advantage of Father Puller's lectures will do so, even if they cannot beforehand let me know of their wish to be present."

The annual solemn Mass of *Requiem* for departed members of the Guild of All Souls, also those whose names have been accepted by the Council for perpetual commemoration at the altar of the proposed chapel, was sung at St. Barnabas', Pimlico, on Monday, Nov. 24th, at 11 A. M., the plainsong being, as usual, from the *Requiem Æternam.* The preacher was the Rev. R. E. Hutton, chaplain of St. Margaret's, East Grinstead. The solemn *Requiem* for departed members of the Confraternity of the Blessed Sacrament was sung at St. Peter's, Vauxhall, on the same Monday fortnight. The annual *Requiem* for departed members of the Guild of St. Barnabas was sung at St. Alban's, Holborn, on Tuesday, Nov. 18th, the Rev. E. F. Russell of St. Alban's, virtually the founder of the guild, celebrant. The singing was led by a choir of men's voices. This guild is an association of some 2,000 hospital nurses.

Dr. Henry Edmund Ford, whom the newspapers call the "father" or "doyen" of Cathedral organists in this kingdom, is about retiring from the active duties of organist of Carlisle Cathedral, which office he has held continuously ever since the year 1842. He will still retain the title and dignity of organist of the Cathedral, but will have a deputy to preside at the organ.

The Dean and Chapter of Worcester have elected Canon Knox-Little sub-Dean of the Cathedral.

The Dean and Chapter of Westminster have elected Canon Hensley Henson as Proctor in Convocation, in succession to Dr. Armitage Robinson, who, as Dean of Westminster, is now an *ex-officio* member.

The King has been pleased to appoint the Rev. Augustus Jessopp, D.D., rector of Scarning, East Dereham, Norfolk, and Hon. Canon of Norwich Cathedral, to be one of the Chaplains-in-Ordinary to his Majesty, in the room of Dr. Armitage Robinson, resigned, on his appointment to the Deanery of Westminster. Dr. Jessopp, it will be recalled, is the author of the S. P. C. K. *Penny History of the Church of England.*

The report in some of the newspapers that the Bishop of Oxford had suddenly left for the United States, is not likely (says the Oxford correspondent of the *Guardian*) "to obtain much credence."

What was an occasion—it is hardly necessary to observe—of very unique character was that in connection with the fourth anniversary service (approved by the Bishop of London) of "Thanksgiving for the Happy Termination of Civil Disorder in Crete," held at St. Peter's, Great Windmill Street, Piccadilly, W., on the evening of Nov. 20th. The Church was filled with members of the Greek Colony in London, and their Phil-Hellenic English friends—those amongst the clergy being invited to take part in the Procession. The commemoration service had been arranged, as previously, by the Bishop of Aberdeen and Orkney and the members of the Byron Society, through their Secretary, Mr. Zicalliotti. Inside the altar rails (to quote from the *Guardian*) were seated the Archimandrites Paraschis and Moschovakis. Amongst those present were M. Rodocanachi (representing Prince George of Crete), M. Metaxas (Greek Minister), Dr. Ruguzi of Athens (who read the second Lesson in Greek), the Rev. Stephen Gladstone (who read the first Lesson), Chevalier Perier (representing the French Ambassador), Mr. and Mrs. Henry Gladstone, M. Leon Messinesi (Consul-General of Greece), Mr. Baker Peroyre (representing the British school at Athens and the Hellenic Society), and Mr. Stevenson, M.P. (Chairman of the Byron Society). Canon MacColl delivered an address, after which the *Te Deum* was sung; "fourteen Anglican clergy, with the two Archimandrites being grouped before the altar, upon which were six tall lighted tapers." Incense was used, and copes were worn by the vicar of St. Peter's (the Rev. Mr. Farmiloe), and two other priests.

The Bishop of Worcester some time ago was asked (says

the Birmingham *Daily Post*) to accept the office of chaplain to the Royal Birmingham Society of Artists, but finding that the duties were merely nominal, the Bishop replied that he hardly cared to accept merely ornamental offices. The Society then suggested that if he desired he might become associated with it by giving a lecture to its members and subscribers on some branch of Art. This suggestion the Bishop accepted in a modified form, viz., that an address be given, say once in three years, at a short, specially arranged service to be held at St. Philip's, Birmingham. The suggestion was gladly accepted, and on this day two weeks ago the Bishop gave his first address. The body of the church was crowded with a somewhat remarkable congregation, "for the Society was largely represented, and so was the Municipal School of Art, and among others present were many well-known citizens associated in one way or another with the teaching and practice of art, or interested in art culture."

The recent retirement of Lieut.-Colonel Hardy from the secretaryship of the English Church Union has now been followed by his departure out of this world, at the age of seventy-one. May God rest his soul. Prior to becoming Secretary of the E. C. U., in 1876, he was for some twenty years very honorably connected with the Royal (Bombay) Artillery, having seen much service in the East. The *Times*, in its obituary article, says: "During the litigation under the Public Worship Regulation Act, which resulted in the imprisonment of the Rev. G. Arthur Tooth, T. Pelham Dale, R. W. Enraght, J. Bagot De La Bere, and James Bell Cox, Colonel Hardy was engaged in the work of defending his friends, and at all times rendered a steady service to the cause which he had in very early life espoused. . . . . It is to be regretted that he did not live to write some reminiscences of the important matters in which he had been intimately and confidentially concerned, such, for instance, as the sudden and unconditional release of the Rev. Arthur Tooth from Horsemonger Gaol within a few hours of a meeting of protest which was held in the city." A *Requiem* for his soul was sung last Friday (his funeral day) at St. Mary Magdalene's, Munster Square, his body being laid to rest at Totnes, South Devon. The music of the plainsong Mass was rendered by a small choir of picked voices, led by cantors. Amongst others present was Lord Halifax.

In a correspondence between the Bishop of Ripon and the Dean of Ripon, Dr. Fremantle, the former apologetically says:

"If the present matter" (the published utterances of the Dean) "were only one in which irresponsible individuals, or irresponsible societies, concerned themselves, I should readily recognize your right to be silent; but when you realize that there are many devout and simple-hearted people who are perplexed and uneasy, I am persuaded that you will not hesitate to reassure them that, whatever words or phrases you may have used, your own faith in the simple statements of the Creeds of our Church is clear, firm, and loyal.

"Knowing you as I do, remembering how earnestly you have preached Christ to men, and recalling your triumphant voice in reciting the Creed, I am confident that you would not retain your position for an hour if the declaration of faith made in public worship were contradicted by your own convictions. I hope, therefore, that you will have no difficulty in giving these assurances which your friends and many hearts are looking for with anxiety."

In reply, the Dean felt able to say:

"It seems a strange thing to be supposed to be doubtful about the truths on which I live from day to day, and without which the world would be unmeaning to me. But I gladly give to those whom you represent the assurance that I repeat the Creeds (as you say) in a triumphant voice; because they enable me to express daily Christ as God manifest in the flesh, and that I have no other object in life but to take Him into my inmost being, to preach Him as the Saviour of mankind, and to make Him supreme over every part of human life."

Prior to the appearance of the above letters in the public press, the *Yorkshire Post* published a protest, signed by twenty prominent laymen of Leeds, which, after setting forth the views of the Dean in the *Times'* report of his paper on "Natural Christianity," concluded as follows:

"These opinions as attributed to the Dean have also been extensively circulated by other organs of the Press, and have created widespread consternation and pain amongst Churchmen generally. As no retraction or satisfactory explanation from the Dean has appeared, and such opinions being opposed to fundamental doctrines of the Christian Faith as taught us by our Church, we desire to protest against their dissemination by a clergyman holding high office in our Diocese, and to express our earnest hope that steps will be taken to render the further spread of such teaching within the pale of the Church of England impossible."

This protest must still hold good, for the Dean, in his letter to the Bishop certainly makes "no retraction or satisfactory explanation" of the heretical views expressed in his now notorious paper.

J. G. HALL.

THE NEW APOSTOLICAL LETTER.

AND OTHER EUROPEAN NEWS.

FEW matters may be of more interest to those who are in the habit of attacking Roman teaching for its want of "breadth" and liberality, than the fact of the Pope's last act in creating a "Commission for Biblical Study and Enquiry."

The Apostolic Letter *"Vigilantiae,"* dated Oct. 30th, and published in November, has officially announced the creation of this Society. As a fact the Society has existed for some time, and the names of those sitting on the Commission were known; but its official life has only now begun.

The Pontiff divides the work to be contemplated into three sections:

1. To follow the progress of the means made use of in modern days, which may facilitate the better acquaintance with sacred writings, and for the purpose that philology and knowledge of Oriental languages should be cultivated.

2. To maintain the Divine origin and sense of Sacred writings, of which the Church is the infallible interpreter; and while criticising, to be careful of running into extremes.

3. In commenting on Sacred Writings, to discriminate between truths that are certain, and facts that may admit of controversy, such criticism to be conducted in a liberal but conciliatory spirit.

The Commission has its *"siege"* at Rome, and is composed of the Cardinals Parocchi, Segna, and Vives, with assessors from different countries. The *modus operandi* will depend on circumstances, and be based on meetings, consultations with emissaries, and reports to the Holy See. T. R. P. David Fleming is at present Secretary (Vicar General of the Order of the Minor Friars). The Pope has declared his intention of forming, at the Vatican, a collection of all the MSS. and printed matter relating to the Holy Scriptures available, as books of reference. This collection will be at the disposition of the members of the Commission.

The above is more or less a digest of the Pope's "Letter Apostolic" issued on the occasion of the Commission in question.

Amongst other points, he advises the Commission of the "desirability" of hearing and answering of questions on the subject in hand. He also invites the faithful, possessing rare and available books for reference, to bestow them upon the Library, which is about to be constituted at the Vatican.

There exists at Rome a special "Congregation or Commission for Ceremonial." Generally it is little heard of, and makes few demands upon the obedience of the faithful. Late events, and the action and treatment of Cardinals, have made it necessary to enact certain more stringent regulations, with regard especially to these. These regulations touch the importance of the ceremonies at which the Cardinals may be asked to lend their presence, the fitting ecclesiastic assistants that must attend them, and even the music that should be executed. This is to be either Gregorian, or, certainly, no composition of more modern date than that of the Palestriana school. It speaks also of the cases in which, at funerals, it may be suitable for Cardinals to give the *"Absoute"*—which is only in those of Sovereign Pontiffs, Cardinals, and Princes of the Church. Otherwise, a special permission from Rome would be requisite. In reality, this is only enforcing the old rules, which have been allowed to fall into abeyance.

There is also a movement on foot to reform the legends of the Roman Breviary. The actual Breviary dates back to Pius V., 1568, and was the result of much care and industrious labor. In the time of Benedict XIV. greater light having been thrown on the stories so far accepted, a commission of enquiry revised the whole matter; and the Breviary, thus revised, was printed in two volumes under the direction of Monseigneur Roskobany. But the revision never received the *imprimatur* of the See of Rome. In this state, therefore, the Breviary remained until the accession of Leo XIII. (present Pope), who made some modifications in a few of the legends. Now the proposal is to make a thorough enquiry into, and re-adjustment of, the legends as they stand.

But at Rome it is much doubted (however efficiently this

may be carried out) whether any officially revised edition will ever see the light.

The question of French and Italian Protectorates still exercises minds in Italy as in France, but as the recollection of Monseigneur Ferrari's pilgrimage dies away, so probably will disappear the thought of any change in the relations of the two powers—*vis-a-vis* of the Sultan in Turkey—in the connection.

Especially would this be the case were Monseigneur Ferrari to succeed to the Tiara. His name is mentioned.

TURKEY.

All acknowledgment of and reference to the Patriarch of Constantinople, by our own ecclesiastics in the East, is a token of desire for intercourse and reunion amongst Catholics. The following communication will be pleasant, therefore, to many of us:

"It is reported from Constantinople that at its last sitting the Holy Synod of the Œcumenical Patriarchate considered a question submitted to it by the Anglican Bishop of Jerusalem. A large number of Catholic Maronites applied to Bishop Blyth, through the Anglican chaplain of Beirût, for admission to the Anglican Church. In view of closer relationship existing between the Catholic and Orthodox faiths, Bishop Blythe considered it expedient to communicate the desire of the Maronites to the Orthodox Church. The Œcumenical Patriarch and the Synod have unanimously decided to state, in reply to this communication, that it is not for the Patriarchate in Constantinople to interfere in a matter which lies within the jurisdiction of the Patriarch of Antioch, Mgr. Meletius."

GREECE.

While remaining true to its rule of non-interference in matters outside of its own special jurisdiction, the Orthodox Church, through the Theological School of the University at Athens, shows a certain determination not to risk "invasion" into its own particular "pasture." In the Levant one can quite understand why the feeling should be strong and precautions necessary.

The "Uniat Movement," strongest among the Armenians, but active also among the Greeks, warns the Orthodox authorities that they must safeguard their position.

Thus it is announced from Athens that a large number of Roman Catholic ecclesiastics and Jesuits expelled from France are about to settle in Greece and the other countries of the Levant. This has caused no little concern in religious and patriotic circles there, and the Theological School of the University has addressed a memorial to the Government on the subject. The document points out the great dangers to the Orthodox faith and to Hellenic national sentiment involved in the threatened immigration, and exhorts the Government to take measures to counteract them. The Jesuit schools, it is urged, inoculate doctrines hostile to the State and to the national religion, while evading State inspection of their books and State control of their organization. The Government is, therefore, requested to refuse permission to the Jesuits to found new schools in Greece, and to exercise a more rigorous supervision over all existing foreign schools in the country, whether Catholic or Protestant.

RUSSIA.

In Russia, the Church has not merely to contend with many forms of Christian heresy, and keep a strong hand on their idiosyncracies and fancies, but she has still to tolerate Mohammedans, and even acknowledge the presence of pagans in her midst. In the country northeast of Archangel (the Pechora and Tundra district), and even, until comparatively lately, in Nova Zembla, pagan rites were and are practised. Such seems, moreover, to be the case nearer home, for a curious account is given in a Kazan paper (Kazan is about three hundred miles east of Moscow) of a heathen sacrifice recently offered up to idols in a Chuvash village of the Province of Kazan. Contributions of butter, milk, salt, and meal were requisitioned by the priests from the villagers, and on a propitious day the whole people turned out to the river bank, where prayers were offered up to the gods for rain, and a swallow having been caught and smeared with butter, was released to "fly upwards to carry our prayers to the ears of the gods." The proceedings closed with a feast, after which the priests began pushing one another into the water, and then flinging water over the assembled crowd. The story is baldly told, without the least interest in what appears to be some relic of age-old ceremonial which may be worthy the attention of the learned in such matters.

These Chuvash (more correctly "Tchou-vach") are remnants of a Tartar or Finnish settlement in the country. Descriptions pay them few compliments with regard either to their habits or their appearance. The remark upon them is: *"On ne trouverait dans l'humanité toute entière ni un cerveau plus obtus, ni une tête plus dure"* (Larousse). More than a century ago, the Tchouvach were baptized by Russian priests; but this does not seem to have prevented one portion of them retaining Moslem habits; or another section practising pagan rites on occasion. Originally they were half Mohammedans and half Pagan.

FRANCE.

It has been announced in certain publications that some anxiety existed concerning the position of the British chaplains in France. It was imagined that they in some way came under the Associations Law, as do the Religious Congregations. The Societies most concerned would, it was thought, be the Society for the Propagation of the Gospel and the Colonial and Continental Church Society. It is imagined that the papers of authorization given to their English agents are invalid, and in order to comply with the law, they are now, it is said, thinking of establishing Societies in France composed of Frenchmen who would be able to issue the necessary authorization, the buildings now held by the English Societies being conveyed to the French Societies.

The Director of Public Worship has been approached and has replied thus: that the British religious institutions in France which are not congregations—that is to say, an assemblage of persons living under the same roof—do not in any way come under the new Associations Law. The British churches remain in exactly the same situation as they were previous to the promulgation of the new law. They have to be provided with an authorization from the police, and nothing more. The chaplains may be appointed by any person or society in England, and it will not be necessary to create French societies to nominate them, or to be the nominal owners of the Church property. The only two English religious congregations in France are the Roman Catholic Passionist Fathers, established in Paris, and the Benedictine Fathers at Douai. Both these religious orders have applied for State authorization.

Since quoting the above from *The Standard,* we have learned that the S. P. G. has now a committee "domiciled in France," whose headquarters are in Mentone, and whose Secretary is the Rev. F. A. Gregory, St. John's Parsonage, Mentone, to whom all S. P. G. chaplains in France should refer in case of any demands being made upon them by the French authorities.

George Washington.

THE MISSION FIELD.

As Presented by the Board of Managers.

AT THE opening of the December meeting, the Vice-President, in well chosen words, received on behalf of the Society the crayon portrait of the Rev. Dr. Wm. S. Langford, the late General Secretary, which had been hung upon the wall of the Board Room as a memorial by Mr. George C. Thomas.

The Treasurer reported a slight increase of receipts over the same time last year, and that at the November meeting there was added to the appropriations $7,629, making the grand total of appropriations $778,730.51, including the deficiency on September 1st of over $119,000. In this connection attention was called to the fact that the Board was compelled to add to the budget of appropriations at almost every meeting by reason of the exigencies of the work.

A communication from the Presiding Bishop heartily approved of the decision of the Missionary Council to hold its meeting of 1903 in the city of Washington. Nothing remains, therefore, for determination but the date of the said meeting.

It was

"Resolved, That the Rev. Henry Forrester, nominated by the Presiding Bishop, be appointed under the resolution of the Board of Missions as the clergyman of this Church to whom for the calendar year 1903, as Vicar General, shall be assigned the duty of counselling and guiding the work of those Presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them."

In response to a letter from the Bishop of Spokane it was

"Resolved, That the Board of Managers strongly endorses the purpose of the Bishop of Spokane to seek special offerings for the completion of a building for St. Stephen's School and further contributions for the support of missionaries to meet the necessity caused by the flood of immigration which has been for the year last past pouring into the Missionary District."

In accordance with the urgent request from the Commission on

Work Among the Colored People $2,000 was added to the appropriation for the Bishop Payne Divinity School at Petersburg.

PORTO RICO.

The Bishop of Porto Rico wrote that he had visited Ponce and Vieques since his return and was pleased with the condition of affairs at the former place, where services had been maintained by lay-readers awaiting the arrival of the Rev. H. B. Thomas, who with his wife sailed on the 10th instant for his post of duty. The Bishop was expecting to take a part of the Woman's Auxiliary United Offering of 1901 to buy or build a rectory for the Ponce parish, and another part to enlarge the church building in Vieques, unless he could otherwise provide for this, when he will use the Auxiliary money for schools. An appropriation of $200 was made, at the Bishop's request, for the stipend of a Porto Rican lady as an assistant to Miss Cuddy in the school at San Juan.

HONOLULU.

The Bishop of Honolulu reported that Miss Van Deerlin had been appointed as the teacher of the Chinese school for which provision had been made by the Board. She has fifty pupils and is doing a good work. There are over 200 children, 120 girls and 80 boys, in our schools, 90 of whom are Chinese and 90 of Hawaiian descent. Says with regard to the boarding school, under the charge of Mrs. Folsom and Miss Wile, that it has won the confidence of all concerned; that the girls are happy and that the aged Sisters formerly in charge are delighted that things are going on so well. At the Bishop's request $200 was apportioned to the District of Honolulu for General Missions. He has already instructed the people as to the missionary work of the Church and they are anxious to do their part.

THE PHILIPPINES.

Also at the request of the Bishop of The Philippines $250 was apportioned to his District, and in the same connection the General Secretary was authorized to make a small apportionment to any one of the Missionary Districts which had been omitted in the general scheme. Speaking of the need of a doctor, the Bishop expresses his wish that men would realize what a field there is in The Philippines for original research, especially in medicine. They are about to establish a dispensary in the Settlement House under the charge of Dr. Strong, and other physicians are offering their services.

JAPAN.

Letters were considered from the Bishops of Haiti, Cape Palmas, Shanghai, Hankow, and Tokyo. The last named conveys the intelligence that the Rev. Dr. Motoda, who has been Headmaster of the Middle School of St. Paul's College, has accepted the position of manager of a school established by the Prime Minister for the training of Government officials for Formosa, he being allowed to continue as pastor of Christ Church, Tokyo, and permitted to form classes in the school for Christian education. The Bishop says they consider this a great compliment to Dr. Motoda's work in St. Paul's and feel that the influence his strong, Christian personality must have in its new environment justifies their consent to his acceptance of the appointment. Dr. Motoda will continue Honorary Headmaster of St. Paul's Middle School and will visit one day in the week. The Rev. Arthur Lloyd takes the Headmaster's work and Mr. Cartwright has been called from Fukushima to assist him. Appropriation was made to the Hankow District in the sum of $1,650 U. S. Gold, of which $850 was for the completion of the doctor's house in Wuchang and $800 for the immediate and necessary repairs upon the mission residence which is to be occupied by the Rev. Mr. Roots, and $1,650 moreover was appropriated for the completion of the missionary's house at Akita, Japan.

WEST AFRICA.

It was reported that nearly enough money had been contributed to furnish the Irving Memorial Church at Cape Mount, recently completed, and the Board appropriated $190 to cover the deficit in the amount needed. It is expected that the furniture will be shipped by sailing vessel in January. Several of the pieces in the chancel will be memorials.

The Auditing Committee reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

The Officers were reëlected and the Standing Committees were appointed for the year.

Resolutions were adopted expressing thanks for the valuable services of the Bishop of Montana in giving two months of his time for deputation work and in explaining the apportionment system. Also resolutions showing appreciation of services of several others in various ways.

ON.

Forever onward—onward—on for aye—
From outer darkness to the light of day—
From dust of earth through God's mysterious plan
To violet and e'en to sentient man—
From feebleness to strength, from infancy
To age, from earth to life that is to be.
How strong the urge of pro and con
Now pressing on to God, forever on.

Los Angeles, Cal. —LYMAN W. DENTON.

THE CHURCH STUDENTS' MISSIONARY ASSOCIATION.

GOOD attendance and interest marked the sessions of the Church Students' Missionary Association in annual convention at the General Seminary last week. School representation was up to that of last year's meeting at Annandale. The programme was a strong one, with able speakers, but lacking in variety in choice of subjects. If fault were to be found, it would be in the preparation of a programme allowing one subject to a session. The lack of suitable auditorium was felt. The refectory, changed to meet the occasion, was not ideal.

The theme of the convention as a whole was from Revelations xii. 3: "His servants shall serve Him." On the opening afternoon Bishop Hall of Vermont conducted the quiet hour in the chapel of the Good Shepherd. He dwelt on the differences in the characters of the original Apostles. Later, Acting Dean Cady welcomed the convention, and at the business session Mr. W. B. Stoskopf presided. On the first of the evening sessions, the topic being "What Does This Movement Mean?" the speakers were Traveling Secretary Van Meter, General Secretary Lloyd of the Board of Missions, and the Rev. Dr. Greer of St. Bartholomew's Church, New York. Said Mr. Van Meter, after explaining that for causes over which he had no control, he was able to give hardly more than five of the twelve months of the year to the work:

"In traveling about I cannot help noticing that college life is essentially selfish. This is true of women as of men. Students are usually well housed, and while you may object to the assertion, I add, well fed. Minds in colleges and seminaries become self-centered. A college seems to be regarded as a place to get good things. I know a student who thinks he can save more money during his seminary course than may be he will ever be able to do afterward. To men who think chiefly of football and the annual dinner, the C. S. M. A. does not appeal. In the Student Volunteer, men are asked to go to the foreign field. In our Association men are asked to go to the home field as well. We must change the sentence of the college man who said 'Where can I get most?' to 'Where can I give most?'"

The Rev. Dr. Lloyd hoped education on missionary topics would stop jests about Missions, and he was followed by Dr. Greer, who said in part:

"The missionary ideal can become forceful only as it becomes personalized. Without the personal element, missionary ideals are like black powder stuff not kindled. With the personal element it becomes dynamic. Argument cannot make the missionary ideal effective in the Church. If a man is convinced, no argument is needed; and if he is not convinced, argument is vain. I stand in my pulpit Sunday after Sunday and preach Missions, but if my congregation does not believe in Missions,all my talk is vain." Dr. Greer related a personal experience soon after he had been ordained, and when in charge of a small work in the mountains of Virginia. Bishop Channing Moore Williams came to him seeking recruits. "In my case he failed to get his man," said Dr. Greer, "but that day I touched Missions through a man who was the personal embodiment of the missionary ideal. Dallas, North Dakota, Arizona, and Duluth are asking for men. Why don't you go? Go and take a post graduate course before settling down in great municipal centres. You will have roughed it in missionary effort, and the experience will live with you. You will carry that experience into your pulpits. If I were the head of a theological seminary, a czar, or a pope, I would send out every undergraduate to the practical experience of the mission fields. Our Church has had a disease like that I have somewhere read about, the pathological feature of which is a constant spinning about a common centre. We have been spinning about parochial and diocesan centres. The missionary idea is a unifying one, and when it is diffused widely there will be less spinning Christianity."

At the business session on Wednesday morning, Secretary Van Meter again referred to the short time he had been able to serve the Association, saying he had, however, attended a convention of the Student Volunteer secretaries at Silver Bay, traveled 7,000 miles, visited twelve divinity schools, thirty colleges, two medical, and five preparatory schools. With the assent of the Executive Committee he appointed three local secretaries, did what he could to strengthen old chapters, and formed three new ones. He found the work everywhere in fair condition, and in nearly every chapter found men preparing to volunteer. Saying that a report should have some prophecy as well as some history, he recommended: A woman secretary for women's colleges; a book, carefully kept and added to year by year, to contain the growing experience of the Association; a committee elected by one convention to arrange a programme for the next; a mission committee to recommend a plan of mission study; a large number of local secretaries appointed for work around great centers; a summer missionary campaign

arranged by the traveling secretary for students who are free to do work during the summer vacation; and a traveling secretary for men's colleges who shall be elected at least six months before he takes up the work.

Professor Roper of the Seminary spoke on "Heroism in the Mission Field," concluding the morning session, and in the afternoon Bishop Brewer of Montana and Archdeacon Man of Orange talked of what the Association can accomplish. That evening there was a meeting to discuss "How to do Missionary Work," and Thomas Jays, M.D., of the (English) Church Missionary Society, mentioned the few men who have gone out as medical missionaries, and asserted that there is something wrong either with men or with methods in this Church. Dr. Jays served on the West Coast of Africa, going there as a lay evangelist, but putting his medical knowledge to use because he found the need. Native doctors have good remedies, he said, but were generally wide of the mark in diagnosis. Medical missionary work is the only one that can in this age make headway against Mohammedanism. In England and America there is a physician for every seven hundred people; in China one for every one million people.

The Rev. L. B. Ridgely believes the English language will be that of the Orient, and Chinese will ultimately be as dead as Hebrew. Bishop Partridge corrected the notion that American workers are not still needed in Japan, and said work in Japan is largely a personal one. Final sessions were held on Thursday in the refectory. Bishop Hall discussed "What Constitutes a Valid Call to Missionary Service?" in the morning, and several speakers were heard on "How to Support Missions" in the afternoon. Dean Hodges of Cambridge said giving a man's time to missionary service was better than giving money. We want men to give money as a matter of religion. Americans give more money annually for chewing gum than for foreign missions. "Heathen are living in a stagnant world, and they need something to give them faith. They want Missions for pardon and peace. Missionary appeals are now-a-days made to men of fine sense of values, and they must be shown that there is a machine to be put into operation—a machine that will accomplish what is promised for it." Other speakers were Dr. Jays and Mr. W. N. Colton of the Seminary.

The concluding session had "The Master Whom We Serve" for the subject, and the speakers were Bishops Garrett of Dallas and Hall of Vermont.

NEW YORK NOTES.

Showing Many Minor Happenings in the Church.

ST. GEORGE'S, Brooklyn, which lost its rector, the Rev. St. Clair Hester, to the Church of the Messiah some years ago, suffered soon after the loss of its parish church by fire, and had long to worship in a Baptist chapel near by. Next it had a rector concerning whom difficulties of one sort and another almost constantly cropped up, and finally it had the task of selecting a new rector. The latter has now been found in the Rev. Winfield Scott Baer, who comes from Grace Church, Sandusky, Ohio, and begins at the middle of January. He is a graduate of Girard College, which means that he must have begun life's problems an orphan and a native of Philadelphia. He practised law for a short time, but was graduated from the Philadelphia Divinity School, and went to Radnor, a Quaker City suburb, and acted as secretary to Bishop Whitaker and to the Church Educational Society.

The Rev. Harry A. Handel comes from Meeker, Colo., to be one of two chaplains of the Brooklyn Fire Department, being recommended, it is said, by President Roosevelt. The other chaplain is a Roman priest. Mr. Handel brings a reputation for strenuousness and originality with him, consisting in about equal parts of having built a church with his own hands, being an excellent shot and often a companion of the President on Western hunting expeditions, and of having served as a cowboy. Fire Chaplains are unique in the service, and perhaps are not found in other cities. They go to fires as regularly as the Fire Chief, and wear the uniform of a fireman, with a gold cross as their special badge. Immediately after his appointment, Mr. Handel sailed for England, where he has a sick sister. He is English by birth.

Bishop Burgess has written a letter endorsing Epiphany's efforts to raise money to save it from the sheriff's hands. The need for $32,000 is imperative, but $14,000 has been promised, $1,500 of it within the last few days. The limit of time expires December 21st.

Bishop Burgess has given his consent to the sale of St. Mark's parish church, a quaint old structure in South Fifth Street, that had to be sold to make space for the entrance to an East River bridge. The sale of this property to the city made possible the purchase of a site on the Eastern Parkway, and the erection there of a parish house. The papers announced that St. Mark's asked permission to mortgage this Parkway property in order to erect a parish church, but the statement is untrue. St. Mark's finds its parish house comfortable and adequate.

The Clericus and the Churchman's Association gave a reception to missionaries and speakers at the recent Advent meetings. About one hundred guests were present. Archdeacon Nelson presided, and the speakers included Bishops Tuttle, Garrett, Brewer, Hall, and Whitehead, the Rev. Drs. Greer, McConnell, Bunn, McGrew, Warren, and Lloyd, and Mr. John W. Wood. The Rev. Dr. Warren spoke appreciatively of the services of the Rev. H. R. Hulse as secretary of the Advent committee. The committee in charge of the reception, representing the Clericus and the Association, were the Rev. Drs. McConnell, Myrick, and Darlington and the Rev. Messrs. Freeman, Hulse, and Acworth.

The Rev. G. S. Richards came from Christ Church, Meadville, Diocese of Pittsburgh, on Dec. 1st, to be a curate of St. Michael's parish, the Rev. Dr. John P. Peters, rector. He succeeds the Rev. H. H. Hadley, and while he may do all-around work, he is at present in special charge of work among children. St. Michael's is one of the great parishes of Manhattan in point of attendance, and in the matter of reaching the apartment population of the upper West Side.

Bishop Burgess will open his new Brooklyn headquarters on January 6th. This will be the house in Remsen street that was the residence of Bishop Littlejohn before the building of the Bishop's House at Garden City. The seat of the Diocese is to remain in the country, but the new See House is to be a city office. The house, already described herein, is to contain quarters for the Church Club, the Diocesan Library, etc.

Grace Church, Whitestone, has been rebuilding, and had expected to hold Christmas services in the new edifice. It will not, however, be able to use the church until well into January. The improvements consist of new chancel, new floors and wood work, and new organ, the whole costing $12,000. The rector is the Rev. R. T. Homans, who is a grandson of the Rev. Dr. Stephen H. Tyng.

All Saints' Church, Great Neck, will hereafter have free pews. Heretofore pews have been rented for a total of about $5,000 a year. Through efforts of the rector, the Rev. Kirkland Huske, guarantees for next year have been secured, and the pews declared free.

Two parish dinners have recently been held in the Long Island Diocese and the practice seems to be growing. Both were for men, and both discussed parish and Church problems after the feast. One included the men of the Church of the Incarnation, at which Bishop Burgess, the Rev. Dr. Bacchus, and former Judge Van Wyck spoke, and the other, St. Paul's, Flatbush, where the rector, the Rev. T. G. Jackson, presided.

The enlarged and in part rebuilt Grace Church, Manhattan, will be used for the first time on Christmas Day, when Bishop Potter will be the preacher. These improvements have already been described in this column. The buildings in Fourth Avenue, also previously described, will not be completed for some months.

INVITING TEMPTATION.

A young man, who had hitherto borne a good reputation, was arrested on the charge of being implicated in an extensive robbery. The trial developed the fact that he had been a tool in the hands of others, and that his part in the matter had been that of showing the men the places where they were likely to get the largest returns. The judge was at first disposed to believe the young man's statement that he had never before stepped aside from the path of rectitude. However, his suspicions were aroused by the fact that the boy had been singled out from among all his associates and approached with the proposal that he take part in the robbery.

"A young man who received such a proposal had done something to invite it," the judge declared. Subsequent developments proved he was right. Those who asked his aid would not have dared to do so if they had not believed he was for sale. While it is true that all men must meet temptation, it is not a favorable omen when evil-doers make bold to ask us to join them in their deeds. We may be above that which they would have us do, but we have at least not kept our colors where they ought to be.—*Lookout.*

THE DEATH OF DEAN FAIR.

THE death of the Very Rev. Campbell Fair, D.D., Dean of the Cathedral at Omaha, Neb., occurred at his residence in that city, after a long illness, on Monday, Dec. 15th.

Dr. Fair was born in Ireland and was educated at Trinity College, Dublin, and at St. Aidan's Theological College in England, from which latter he was graduated in 1864. He was ordained deacon by the Bishop of St. Asaph in 1865, and priest by the Bishop of Chester in 1866. It was in 1868 that he came to this country, where he became rector of Christ Church, New Orleans, now the Cathedral of the Diocese of Louisiana. After that he was for a short time in charge of St. Ambrose' Church in New York, and after that, from 1875 to 1886, he was rector of the Church of the Ascension, Baltimore. This charge he relinquished to become rector of St. Mark's, Grand Rapids, Mich., the largest parish in Western Michigan, and after 11 years in that work became Dean of the Cathedral at Omaha, which position he retained until his death. He was President of the Standing Committee and an examining chaplain of the Diocese, and was the district secretary for General Missions for the Dioceses between the Mississippi and the Rockies. Dr. Fair was the author of a number of pamphlets and Sunday School manuals. His illness had incapacitated him for practical work for a year past, and the sad end was not unexpected.

THE GOLDEN FETTERS OF THE CHURCH.

Report of a Sermon by the Rev. B. W. R. Tayler,

Rector of St. John's Church, Los Angeles, Cal.

"AND the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city" (Isaiah i. 8).

He referred to the words as prophetic rather than descriptive, and their poetical imagery as being nothing more than a description of the desolation of Jerusalem. He gave an account of the successive sieges and invasions of that city and the maliciousness of her enemies who would cry out against her, "Down with it; down with it, even to the ground." The Jew loved Jerusalem as much for her sorrow as for her beauty; for of all consecrated love and friendship that which clings to us when we are in trouble and adversity is surely the sweetest and the most valuable.

The history of that wonderful city is paralleled only by the history of God's own Church. She is the object of implacable hatred on the part of the world-spirit, that spirit which St. Paul speaks of as being in enmity to Christ. Very few of our people realize that the conflict between true religion and worldliness is as fierce and as sharply defined to-day as it was in the apostolic age. It will be a sad day for religion when the Church compromises with worldliness in the vain hope that she may be allowed to gather a few crumbs which fall from the world's overloaded table.

What was it which made Jerusalem such an object of hatred and scorn to the surrounding nations that they fain would clutch her by the throat and encompass her destruction? It was because she was the city of God, the centre of the religious life and fervor, an influence for holiness in a faithless and stubborn generation. And the world hates the Church as it hated Jerusalem in the days of her splendor, unless she compromises. Indeed, the world-spirit has invaded the Church and has become so strongly entrenched there that many supposedly Christian folk quake and fear when they hear worldliness denounced from the pulpit, lest it might offend some mighty individual whose purse is more thought of than his personality. At one time in the history of the Jews they worshipped a golden calf. It seems as if in the present age of the Church the thing which is mostly considered is the power and influence of money. We find Christian people to-day kneeling in abject submission to wealth, even though it be reeking with vulgarity. The god of wealth is, humanly speaking, the dominating power in the Christian Church to-day. The influence before which many time-serving Bishops, clergy, and laity bow is not scholarship nor piety, nor Christian refinement, nor devotion to the crucified Saviour, but the paramount influence is money, money, money; and the more vulgar, aggressive, and dictatorial it is, the more it is worshipped and served and obeyed in high places. It affects even ecclesiastical legislation, so that sometimes it is notorious how a law can be interpreted one way for a rich man and another way for a poor man. I impeach the Church to-day because she prefers the riches of the world rather than the poverty of Jesus of Nazareth. I impeach the Church to-day, because she has imbibed of the spirit of commercialism to the exclusion of the spirit of humility. I impeach the Church to-day because she is forsaking the simplicity of her earlier days and is becoming aristocratic and haughty, and the badge of that ecclesiastical aristocracy is not the blood-stained cross of service, but the vulgar dollar-mark of the exchange and the market-place. She has approached the millionaire with greater reverence than she has approached the footstool of the Most High, and as a consequence her missionary enterprise is weak and her missionary resources miserably inadequate to her needs and responsibilities. She has adorned her temples with priceless treasures of art, the gifts of the oil king and the mine king and the railway king, and, lo! her most magnificent temples are well nigh deserted. They may be confiscated by the State in another century and opened as art museums. She has spent thousands and hundreds of thousands of dollars in purchasing those things which delight the sense, which please the eye, and ravish the ear, but her pulse-beats are feeble, for her heart is weak. She has built her institutions by popular subscription, but the poor get scant courtesy within their walls. She has posed before men as a peace-maker and arbiter, and yet to-day she is absolutely without influence in those industrial battles waged between capital and labor. She has drawn around her the mantle of arrogance and exclusiveness, and passes on her way sublimely unconscious of the gibes and jests of the bystander. She patronizingly offers her cheap advice to the poor to be content with a lower station in life, while she bends the pregnant hinges of her knee to the plutocrat and flatters his ambition to be wealthier still.

I charge the Church to-day with having departed from the standards of life and service as laid down by her Lord, and with substituting for them, if not in her preaching, at least in her practice, a standard which she has adopted from the world, and which is fashioned and patterned after the world-spirit, the very heart, root, and essence of which is treason and disloyalty to Christ. It is time that someone from within should prick the bubble of her inflated pretensions and point her to the life of suffering, discipline, poverty, and prayer.

When the world fought the Church with flame and with steel, and persecuted her even from city to city, the Church was strong, and the Holy Spirit manifested His life in the Church so that her heroes and martys have left their glorious records on the pages of her history. But now that the world flatters the Church and the Church passes her time in gentle dalliance in the lap of the world, she is shorn of her strength even as Samson was, and made to do service for her very enemies. The cause of her weakness in the present day is that the god of this world which in the present generation has assumed the shape of material wealth, hath blinded her eyes. She is dazzled by its glittering brilliancy.

Oh, that some power in the Church would arise and smash in pieces this colossal image of gold, which this present generation, Nebuchadnezzar-like, hath set up. Then, perhaps, we would see more of Christ in His Church. Then she would become once more the friend of the weak and the champion of the oppressed. She would show forth once more her sublime God-given mission. She would dethrone the god of the world and enthrone Jesus Christ. She can afford to count all things as refuse, so that she may win Christ. But she must remember, both now and forever, that the lips of her Lord have laid down a principle as sure as His own Eternal Self, that she cannot serve God and Mammon.—*Los Angeles* (Cal.) *Times.*

THE PLAINT, "We need all the money we can get in our own parish and Diocese," is inchoate infidelity, and a prime source of the mutual gratulations of Satan and his angels. Mark well that parish whose contributions to the work of Missions are proportionately large and frequent, and see its ever-widening, ever-deepening influence. Parishes grow strong and give forth their strength and light in proportion as they seek to carry on the work of the Dear Saviour in the bringing of souls from darkness to light, from the slavery of sin to the freedom of the children of God. The first note of a weak parish is that it gives feebly towards the support of, or ignores entirely, the great Mission work of the Church.

Pathetic, indeed, and searching, were the words of the Pauline Pastoral to the Elders of Ephesus: "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said: 'It is more blessed to give than to receive.'" Thus significantly does the great Bishop express the motive of the Incarnation.

EIRENICON OR POLEMICON?

[A Paper read before the New York Catholic Club, Oct. 28, 1902, by the Rev. Charles Holland Kidder, Vicar of St. Matthew's Church, Wilmington, Del. Published by request of the Club.]

THE Eirenicon of Dr. McConnell is worthy of special attention. I fear that many priests, on receiving it, were satisfied with a cursory glance, and then threw it aside with a contemptuous fling, as being unworthy of serious consideration. The ostrich who hides his head in the sand, or in a bush, has never been eulogized as the possessor of Solomonic wisdom. Not otherwise is he who tries to ignore the direct thrusts of an adversary who is "cunning in fence," or the still greater danger from an apparent disregard of an overture of peace, coming from the same quarter. The bearer of a flag of truce deserves respectful treatment. To turn one's back upon him and walk away without listening to his message would be boorishness. To fire upon him, while he abstained from hostile demonstrations, would be still greater Boerishness, literal as well as figurative, judging by certain passages in the late South African War.

And the author of this latest Eirenicon is not a man to be ignored. It goes without saying that he has a style which is graceful, vigorous, and remarkably clear, when he chooses to "speak out" on any subject. There are times when he says what all men think, but few dare to utter, with a force, a grace, and a manliness, which are worthy of all praise. But there are times when his main proposition, with destructive intent, goes unerringly to its mark, feathered with provisos and modifications, in subordinate clauses, which make his aim only the more sure, yet which, by a strange metamorphosis, can serve as so many places of refuge, in case his position is questioned. These two modes of treatment, together with a third—namely, plain, fair, and square denials of essentials of the Faith, are freely mingled in his writings, so that the reader passes rapidly from enthusiastic assent to dissent equally strong. The fountain sends forth at the same place "sweet water and bitter," or to change the figure as does St. James, it yields "both salt water and fresh"; and to his enumeration, as we have seen, can be added, brackish.

Such is the herald who stands before us, professing to offer to our view an Eirenicon, an image of Peace,* yet a man with characteristics which make one almost suspect that his herald's staff is a sword-cane. Let us put aside the unworthy thought and listen to his message.

He is greatly distressed at the charges brought against the Broad Church school by Dr. Dix, in his Bedell Lectures:

"A venerable and revered priest of this Church, in his recently published Bedell Lectures, says: 'There are among the clergy of this Church those who, after having first set their hand to a promise, and then sworn to God and on the Holy Gospels that they will be faithful witnesses to that which the Church teaches as the Gospel of salvation, under pressure from the spirit of the times and extraneous influences lapse from their bounden duty, break plighted faith and oath, substitute the opinions of modern schools of thought for the dogmas of the Catholic Faith, put new concepts into the words of Holy Scripture and the venerable Creeds, and thus disqualify themselves as transmitters of that which they should have handed on to the children that are yet unborn. It is a terrible charge to bring, but one which we are compelled to bring in justice to our desire to cleanse and defend the Church and save for ourselves and our descendants the Faith once for all delivered to the saints.'

"It is indeed a terrible charge to bring. One can but believe that it is brought with a heavy heart. No one will doubt that it is brought sincerely, but it does not follow that it is brought justly. The motive of the accuser of the brethren is very plain, and is not an unworthy one. It assumed that our Lord Jesus Christ deposited in the custody of the Church which He had organized, a definite, coherent, complete statement of truths concerning God, Immortality, the Church, the Ministry, the Sacraments, and the Christian life; that He made it the supreme duty of the Church to guard these dogmas, pass them on from generation to generation without addition, diminution, or modification. Now this involves a plain question of fact. Did the Master do so, or did He not? If He did, then the every-day teaching of the overwhelming majority of the clergy of this Church, including the Bedell Lecturer, is treasonable. If He did not, then the lamentations of the lecturer may be passed over with the kindly smile with which the world always regards the venerable *laudator temporis acti*."

I have given this long passage because it shows conclusively how thoroughly the pacificator has failed to find a *modus vivendi*. At first blush it seems that the Bedell Lecturer must surely be impaled on one horn or the other of this dilemma. But take courage! The argument is, after all, of the "heads I win, tails you lose" order. The peace-maker has set up a man of straw, after demolishing which, he has scored a barren victory. He ignores the teaching through the great Forty Days, of "the things pertaining to the Kingdom of God"; he ignores the promise, and the fulfilment of the promise, of the sending of the Holy Spirit, to guide the Holy Apostles into all truth—the giving by the great Head of the Church, of "some Apostles; and some, Prophets; and some, Pastors and Teachers—for the edifying of the Body of Christ"; and the command to "contend earnestly for the Faith once" (*hapax*, "upon one occasion for all occasions") "delivered to the Saints." Extremes meet. The ultra-development theory of Newman, which at least had a brake in the required assent of a General Council (one of his weak points being his acceptance of a Vatican decree as filling this requirement) is matched by this other development theory whereby doctrine is revolved rather than evolved, thus giving us revolution instead of evolution.

With this position, his further argument is consistent. He is willing to leave the work of edification to those whom he had previously named, elsewhere, "Narrow Churchmen," a term which, with its antithesis, "Broad Churchmen," then seemed, in his estimation, to furnish an exhaustive classification of the clergy of the Church. Finding their chief occupation and delight in ministering to the saints, in celebrating the Sacraments, in building up them that believe, these "Narrow" men, among whom (he says in his *Essays*, p. 84) neither the men of learning, of influence, of reputation, nor of ability are to be found, are little touched by the movements of life and thought in the world outside the Church, and are little heeded by that world. But he and those of his ilk, are out on the firing-line, studying day and night the position and resources of the adversary; reading his literature, not because they love it, but because they feel bound to know it; and desiring to lay aside, as mere impedimenta, the routine and doctrine which they know to be valuable in garrison, but which (the doctrine, at least) they wish to have as portable as possible.

The author of the Eirenicon, having been out on the firing-line for twenty years, has come in from the doctrinal frontier, for a season, to reassure his "Narrow" brethren that the men upon whom God, in His providence, has laid this task of propagation, are not unmindful of their vows and duty to the truth "as this Church hath received the same." He answers the question, "What does the Broad Churchman believe concerning the Incarnation?" by rehearsing all that portion of the Nicene Creed which refers to our Blessed Lord. The allegation of the Bedell Lecturer that the key to the doctrinal position of any minister in this Church is to be found in his "deep-seated hatred of what the word supernatural implies," stirs his whole being, but leaves him strength, while trying to repress his moral indignation, as far as may be, to say that he believes that it is false. Nor will it do for the accuser to reply: "I am rejoiced to find that you are not actuated by the motive which I had feared, but, alas, many others are." He answers, point blank: "They are not. I know them far better than you do, and speak their language, which you do not." And further on, he says:

"But is it not still true that some do read into the phrases of the Creed, or draw from them, meanings which are contrary to, or incompatible with, those which they mean to the great company of faithful people? If this be so, then, while the men who do this may not be legally exposed to condemnation by the Church, still they must expect to bear the moral opprobrium which is incurred by differing with the great company concerning matters upon which all are keenly sensitive. Is the case thus? I do not think it is. The essential belief concerning the Incarnation is identical among Low and High, Broad and Narrow. They all, and all alike, believe that in the man Christ Jesus is found the fulness of the Godhead bodily. They believe that at a certain point in history—a date defined in the Creed by the mention of two historical human beings—the Virgin Mary and Pontius Pilate—the Eternal Word took upon Himself the form of man. We recognize to the fullest extent that by avowing this belief we commit ourselves to the acceptance of the supernatural, the miraculous, the Divine."

This, however, sounds too much like garrison doctrine. Let us take a trip out to "the firing-line," and be present at the opening of one of those portable packages of barely essential

* The last four letters of this word are, of course, only the Greek adjective termination, but it is here charged with a meaning gathered from analogy with the first four letters of "Iconoclast."

doctrine. The label is "God Manifest"; the subject is, of course, Our Saviour. We are told that—

"To think of Him as a self-conscious personality, coming to this outlying world from the seat of God's eternal power, remote in space, and incarnating Himself in the form of a man with an independent, self-conscious human soul, is in fact, not to think at all. To accept such a piece of mental imagery and call it a 'mystery' is unworthy. Men are prone to sit down on the border of what they choose to call holy ground, under the pretence of taking off their shoes, when their real motive is intellectual indolence. . . . He was a man, a Hebrew, a Nazarene, born A. U. C. about 746. He comes upon the stage as a man in mature life, in response to the summons of a prophet who sternly preached the Gospel of repentance."

Slowly and painfully He worked out His spiritual discovery. Evil and sinful men shrank from Him as driven by a magnetic repulsion. Among all His followers was not one who would not antecedently be pronounced good. Then this last theory is pushed to the extreme. Not satisfied with ignoring the treachery and habitual embezzlements of Judas Iscariot, the author drags from his cross the repentant thief, and replaces him with Barabbas, whom, according to the record, Pilate released. We are told that:

"The malefactor who hung upon the neighboring cross was a misguided patriot, brave and devoted enough to have struck a blow in insurrection against that tyranny which his companions contented themselves with safely cursing."

The summing-up at the end of the essay is worth giving in full (the italics are Dr. McConnell's):

"In a word, from a human child He increased in wisdom and stature, and in favor with man and God, until He touched the circumference of human capacity, and 'manifested' all of God which humanity is capable of expressing. What more could He do? He is, *for men*, the perfect expression of God. He manifests all of God that man can contain or see. His contention is that He reaches that divine fulness of life by carrying to its ultimate the essential nature and faculty of man. He bids men follow Him. St. Paul sees 'the measure and stature of a perfect man' in Christ. He is 'the first-born among many brethren.' By the will of a man He overcame the obstacles to the development of a man, and having done so, discovered that He was the Son of God. Then He turns to His brethren and bids them come to themselves, and by so doing discover their common kinship with God.

"Thus He becomes to us, Jesus, the Christ, the Anointed One, His only Son, our Lord."

This passage is preceded by a slash at Unitarianism and so-called Liberal Christianity, and a defence of the miraculous element in the Gospels, but one would almost suppose that it were a Unitarian tract that had gone astray in the mails. We turn back to the title page, almost expecting to see the name of Sunderland, or of Brigham, as the author, but alas, alas, it is written by S. D. McConnell, D.D., LL.D., who thus, in this portable package, gives his idea of the force and meaning of the Nicene Creed!

It would be difficult for this Eirenic interpreter to explain (as agreeing with the Nicene Creed) the following utterance of Cheyne in the *Encyclopædia Biblica:*

"The evidence that primitive Christian tradition knew anything about the father of Jesus is very slight, and considering that the narratives respecting the birth of Jesus in St. Matthew i. ff.; St. Luke i. ii. iii., are partly Haggadic or edifying tales, . . . it becomes the historical student to confess that the name of the father of Jesus is, to say the least, extremely uncertain."

When the third volume of the work cited appeared, this uncertainty had passed away, and we were given to understand that our Lord was not born of a Virgin, but in a natural manner, of Joseph and Mary. But it is not necessary to go so far for examples. The predecessor of Dr. McConnell in his present charge said in my hearing that there are other Bibles just as good as ours, and referred his auditors to "Mr. Schermerhorn's excellent book, *The Sacred Scriptures of the World,* for proofs of his statement. The compiler of that work, then Dr. R. Heber Newton's curate, showed his belief in the Nicene Creed, by the statement in his *Renascent Christianity,* that "Jesus worship is idolatry," and his loyalty to the Church (to doubt which arouses Dr. McConnell's "moral indignation") by the confession after his deposition, that during the fifteen years of his priesthood, he had remained a member of the American Unitarian Association.

We find the ecclesiology of the Eirenicon to be just what might be expected from this source. Outside the whole Anglican Communion, plus the Roman and the Eastern Church, lie, as a plain matter of fact, a dozen Oriental Churches and a hundred Occidental ones. Then follows an admirable defence of episcopacy, with the statement that those whom Christ commissioned established an Episcopal Church, and that the historical fact upon which the ordinal is planted shines just as clearly in the pages of Hatch and Harnack, as it does in those of Gore and Newman. But what does this avail, when Hatch strives to beat down the early ecclesiastical organizations to the level of the mutual insurance leagues, dining-clubs, trades unions, dramatic guilds, athletic clubs, literary societies, and other similar corporations formed under the Roman law; while Harnack, whose works are strongly recommended as books of reference in the Broad Church theological seminaries, declares that the statements concerning our Lord in the Creed are the product of *"fantasie,"* and that "the empty grave on the third day can by no means be regarded as a certain historical fact"? Also two large editions of Strauss' *Life of Jesus,* in the English translation of George Eliot, have been published within the last ten years, with a special laudatory preface, prepared for this publication by Otto Pfleiderer, a colleague of Harnack in the University of Berlin, and a man quoted with respect by Dr. McConnell, Dr. Briggs, and other men of learning, of influence, of reputation, and of ability, found in the so-called "Broad Church Party."

We are told in the Eirenicon that the thing which needs clearly to be brought to mind, if the misunderstanding is to be cured, is that it is "A difference of opinion about the right method of defending the Faith, and not about the Faith itself." A difference of opinion indeed! and one which is likely to continue! What would be the opinion of one who had gone out to the "firing-line," during the Nez Percés War, and had seen General Miles and General Howard, arrayed in Nez Percés war-paint, executing a war-dance in company with Chief Joseph, and afterward, with tomahawk and scalping-knife, accompanying their distinguished host as allies in a raid on the nearest white settlement? Not otherwise do certain Broad Churchmen, "men of learning, reputation, influence, and ability," fraternize with the foes of the Faith. When they publish their apologetic (?) books, loaded down with quotations from Wellhausen, Harnack, Pfleiderer, Strauss, Kuenen, *et al.,* it is as if they planted a howitzer, with the breech pointed squarely at their foes, and the muzzle directed against their own side, and then left it there, working automatically, and firing shells filled with concentrated neological lyddite, against the citadel of the Faith. As those who stole the palladium from Ilium offered in its place a wooden horse, so these willing tools of scepticism, after throwing away faith in the Scriptures, in the Creed, in the Incarnation of our Blessed Lord, offer in the place of what Menzel (*History of German Literature,* Felton's Translation, p. 166) calls "the prodigious primeval forest of the Bible, whose roots strike deep, which towers to heaven, which is interwoven with thousands of creeping plants, tendrils, luxuriant flowers," not the substitute mentioned by Menzel, viz., "a bald, half-rational system of some disciple of Kant or Hegel, crossed by a couple of yew hedges, and moderately vivified by a little philosophical fountain," but something even lower than that. In their effort (to borrow from Menzel again, p. 208) "to shell out, as it were, the kernel of Christian sentiment and doctrine from the numerous coatings of creeds and parties, pared off, one after another, like an onion," they leave, as their Deity, a process of evolution, though Dr. McConnell, himself, admits that its ethical position is more than defective, even saying: "The charge of Lacordaire would seem to be at least colorable, that 'it consoles us for our vices by calling them necessities, bringing in as a witness to this, a corrupt heart, disguised under the mantle of science'" (McConnell's *Essays,* p. 138).

Not by such methods is the Faith to be defended—and those who assert that these can be reconciled with Catholic Truth, are saying, "Peace, peace, where there is no peace!" The Prince of Peace, Himself, said: "I came not to bring peace, but a sword," showing that even families would be cut asunder by the claims of our Holy Faith. Never was there greater need of the earnest contention demanded in Holy Writ. Even Pagan antiquity was not ignorant of this principle. In their mythology, with names as transparent as those in Bunyan's *Pilgrim's Progress,* great truths were sometimes set forth.

Themis, Justice, had three daughters, the Hours—Dike, Eunomia, and Eirene. Dike had several meanings, but one of the most frequent was a suit of law, and the word brings to mind that court at Athens, on Mars' Hill, where St. Dionysius was one of the judges—those courts in the open air, where a single drop of rain would continue the case, and where Strepsiades, having failed to learn from Socrates how "to make the

worse appear the better cause," proposed to stand over with a burning-glass, when judgment was entered against him, and burn out the words as fast as they were written. Only after Dike, contention, could Eunomia enter, comprehending, according to Aristotle, "good laws, well obeyed," and including in our case, respect for the Law and the Lawgiver, not the mere legalism condemned by St. Paul, but respect for authority arising not from fear, alone, but from love, and embodying that child-like spirit which the dictum of our Lord demands of the most learned as well as of the ignorant, and which has been cherished and exemplified by some men of the greatest learning, influence, ability, and reputation, who have been known in the world's history. Only after these two, Dike and Eunomia, can Eirene come, which then will be no deceitful peace, based on an ignoring of the main points at issue, and a taking "in a Pickwickian sense" of everything which is a distress to neological sensitiveness. In this Armageddon battle, each priest of the Church must be arrayed, on one side or the other, and our duty is plain: To declare the whole counsel of God; to keep in touch with the men of our day and generation, endeavoring to guide, rather than to antagonize, those who are misled by the Zeitgeist, the Spirit of the Age; to study the rise and decline of past intellectual movements, and thereby to take courage as we realize that we have "a more sure word of prophecy" than those who exalt the prophetic above the Priestly office, and then claim that they, themselves, are the prophets; to repress the bitterness which is likely to arise when we see open or covert treachery to the standards of the Church, and hope, by "speaking the truth in love," to commend the Catholic way of defending the Faith—such is our duty at this crisis. The promise of victory in this Great Assize on earth is as sure as that given to the Church of the Old Dispensation:

"No weapon that is formed against thee will prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord!"

CLERGYMEN'S RETIRING FUND SOCIETY.

By the Rev. Henry Anstice, D.D.

THE increasing interest which is being created in the matter of making more adequate provision for her older clergy is something upon which the Church may be congratulated. Too long has there been neglect of her aged servants, who having given their lives to the ministry, have found themselves perhaps physically disqualified to continue active labor or, as is increasingly the case, unable to earn a livelihood because of discrimination against them by the vestries who "want a younger man." It is a crying evil in the Church to-day that so many men of unquestioned intellectual and spiritual ability are denied a field in which to work for the Master, and the Church suffers a grievous loss through this non-utilization of available working force. The gravest practical problem before the Church to-day is how to get the right men into the vacant places and how to secure for every one on whom the Church has laid ordaining hands and who is able and willing to work, the field for which he is adapted.

But though the Church's wisdom may devise some means to remedy this evil, still there will always be the sick and the disabled, and for these the Church must make provision. The "General Clergy Relief" affords help when applied for by or in behalf of invalided clergymen or the widows and orphans. Various Dioceses furnish relief on the same plan and in some cases a specific sum is given annually in view of a long term of continuous service in the Diocese. The "Clergymen's Insurance League" gives a mortuary assessment of $2 on each member to the family of every member at his death. Between these excellent agencies for good and the C. R. F. S. there can be no antagonism because their respective aims and methods do not conflict. The one thing which the C. R. F. S. undertakes to do is to provide an annuity for all the clergy who have reached the age of sixty and have cared to avail themselves of the advantages offered by the Society. And the annuities are given not as charity solicited upon the ground of indigence or suffering, and so involving some disclosure of one's circumstances, which to the sensitive is painful, but as an honorable pension for long service in the Church to which one is entitled by having prudently and in the spirit of self-help contributed in earlier years to aid in building up a fund of which he will now share the income. Any clergyman may become a member by agreeing to contribute to the funds of the Society at the rate of $1 per month, and any layman may become a coöperative contributor by making the same payment for the benefit of any clergyman whom he may designate. In the early history of the Society these contributions of members were the nucleus of its fund and its only reliance for building it up. But as the project became known, many of the laity, who sympathized with this effort at self-help on the part of the clergy, contributed to the fund, and the few thousands of "its day of small things," has grown to a securely invested capital of nearly $200,000. The income of this fund, however, even supplemented by contributions of the faithful laity, when divided among 257 annuitants affords to each an altogether too inadequate a pension; and it is to augment the fund and to increase the annuities that the Society appeals to the liberality of the Church at large. The Society has just divided $8,481.91 among the annuitants, which is 30 per cent. more than last year, and the only limit to its ability to brighten and cheer the lives of the older clergy is that set by the measure of the benevolent coöperation of the Church.

To those good people who have a sympathetic feeling for the Church's aged servants and want to help them in that best and wisest way, which supplements their efforts at self-help, the C. R. F. S. persuasively commends itself. Its aims and methods have the endorsement and approval of many of our most judicious Right Reverend Fathers, who have commended the Society in their convention addresses, and forty-two of whom are now enrolled in its membership. The House of Bishops in the General Convention of 1889 declared in its Pastoral Letter, "We are persuaded that the measures taken to provide a Retiring Fund for clergymen worn with service should be generously encouraged. Nor can it be right that the contributions to such fund should be made from the scanty means of ministers themselves. The supply should come from the dutiful and thoughtful who have freely received and can freely give." The Committee on the State of the Church of the House of Deputies in the same convention reported, "Your committee is convinced that a Clergy Pension Fund is one of the great needs of the Church. Experience proves that every clergyman reaching a certain age should receive as a *right* and not as a *charity,* some provision for his support. The workings of the 'Aged and Infirm Clergy Funds' in our Dioceses are always inadequate, and often humiliating. How shall we accomplish the end we believe to be so desirable?

"The 'Clergymen's Retiring Fund Society,' already in existence, offers a channel through which the Church at large may rightly be asked to work. We have examined its Constitution and its methods, and can heartily commend them. If it were formally recognized by the Church at large and the interest of our people, clerical and lay, could be aroused for it, we are certain that it would prove an invaluable agency." And on the recommendation of the committee, the following resolution was unanimously adopted:

"*Resolved,* That the Clergymen's Retiring Fund Society is heartily approved in its principles and methods, and is commended to the support of the clergy and laity of the Church."

The work of the C. R. F. S. thus pointedly endorsed by the Church through her representatives in the General Convention, is being diligently, economically, and efficiently prosecuted. Its ability to grant larger annuities is increasing, its permanent fund safely invested is a guarantee of stability, and it confidently appeals to the Church for practical sympathy and support. The financial secretary, The Rev. Dr. Henry Anstice, 1917 Wallace St., Philadelphia, invites contributions, welcomes correspondence, and will furnish all desired information.

Who can resist the mute appeal of the utter helplessness of heathenism? Where the Light of the World shineth not, there the lives of aged parents are crushed out by clubs in the hands of their dutiful progeny, and the brains of girl babies dashed out against the tree nearest the hut in which they have the misfortune to be born. The picture of mother or father sitting in the chimney corner, poring affectionately over a well-known Bible, the beloved and respected of sons and daughters, is essentially Christian, nor would the Cotter's Saturday Night be possible in heathendom. Love, gratitude, sympathy, tenderness, affection, are flowers of the Incarnation. —*Church Life.*

Sorrow is sent for our instruction, just as we darken the cages of birds when we would teach them to sing.—*Richter.*

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT—"*The Life of our Lord and Saviour, Jesus Christ.*" Part II.

By the Rev. ELMER E. LOFSTROM

OUR LORD AND THE CHILDREN.

FOR THE FIRST SUNDAY AFTER CHRISTMAS (THE INNOCENTS' DAY).

Catechism: VI. Summary. Text: St. Matt. xviii. 3.
Scripture: St. Mark x. 13-27.

THIS is the children's time of the Christian year. On Christmas Day we carol the birth of the Babe of Bethlehem. The Innocents' Day is sacred to the memory of the children, two years old and under, "who glorified God by their deaths" at the cruel command of Herod, who sought to kill the Infant Saviour. It is fitting therefore that the lesson should be about our Lord and the children.

The passage we study is not the only one teaching us of His love for little children. He not only worked miracles for their benefit (St. John iv. 46-53; St. Matt. v. 35-43), but He used them as the best examples of the true humility and trustfulness which each man must have who would be a member of His Kingdom. The disciples, only a little time before the scene of to-day's lesson, had asked Him plainly: "Who is the greatest in the Kingdom of Heaven?" His answer had been to set a little child in their midst, and say: "Whosoever shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven." That, it seems, could hardly be misunderstood; but the disciples, who did not yet understand that His Kingdom was not of this world, persisted in misapplying much of His teaching. There came a time, after they had received the Holy Ghost, when they understood it all, but as yet they understood so little that now, when mothers were eagerly bringing their children to Him that He might lay His hands upon them and bless them, the disciples rebuked them, and would have kept them from Him. They needed to learn what is so plainly taught by the lesson, that—

1. The Kingdom is for children as well as for their parents.

2. Even adults who would enter the Kingdom must come with the humility and trustfulness of the child.

3. Childlike obedience admits to the Kingdom; but riches, as such, keep men out.

(1) When the disciples tried to keep the children from Him, Jesus was "much displeased." This is the only time this is said of Him. He rebuked the disciples and "commanded the children to be brought unto Him" (P. B. 246, which see for the Church's interpretation of this passage). "For of such is the Kingdom of God," He said, as He had before said to Nicodemus: "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." The Master said, not that children should become men before they could enter the Kingdom, but that men should become children, yes, that they must come as children or not at all.

And yet there are those calling themselves Baptists who refuse to admit children to Baptism. They refuse to let them come into covenant relationship with Him, who said, "Suffer the little children to come unto Me, and forbid them not."

Higher grades might compare the old covenant with the new. Under the old, children were admitted by the rite of Circumcision when they were eight days old, the place of which was taken by Baptism in the new. There is no evidence that the new covenant was to be any narrower than the old. Indeed under the old, while the child became by Circumcision heir to all the privileges belonging to the chosen people, yet was he given no such inward grace to help him live up to his profession as we believe to be imparted in Baptism. We are not surprised, therefore, to find infant Baptism the rule of the Primitive Church.

Jesus is always the same, and as He then loved the children and commanded them to be brought to Him, so He still, we may be sure, is glad to receive them. No one doubts that it was a real blessing to the little ones who were taken up in His arms that day (Hymn 526, 2nd stanza), and by His own appointment the Church, which is His Body on earth, now receives children in her arms and gives them His own Blessing. As He did not refuse to receive the children brought to Him, the Church, like Him, gladly welcomes them. *The Kingdom of God is for both parents and children.*

(2) Jesus told His disciples more than that, however. For *anyone* to enter the Kingdom, he must receive it as a little child would (v. 15). He did not say simply that that was the best way to receive it, but the only way. Except as a little child, no man can enter the Kingdom of God. God is so much greater and wiser than men, that they are all really as little children to Him. But they do not always realize this. We all forget it at times, and we are apt to think that some are honored in the Kingdom, who are richer or more gifted than others. Jesus once said that though there had not been born of woman a greater man than St. John the Baptist, yet he that was least in the Kingdom of God was greater than he. The greatest in that Kingdom would be the one most like a child in humility. The child is therefore the most perfect example of the true disciple of Christ. The child trusts his parents, who stand in the place of God to him, with a perfect faith. Helpless himself, he does not worry. He does not for a moment doubt but that "father" can provide anything needed. He therefore obeys him with an obedience of perfect faith. The best disciple of the Master is he who feels as humble as a child before Him and trusts Him with the perfect faith of the child. And to enter the Kingdom, no one can come as having earned the way or because of superior knowledge; all must enter the same Door, in the same way. *Even adults must come with the humility and trustfulness of the child.*

(3) A very good example of the wrong conception of what makes the perfect disciple follows in the story of the rich young man who had kept all the commandments from his youth, who made, however, "the great refusal." The story complements the other. The disciples who rebuked those who would have brought the children to Him, were amazed at His words to and about this young man: "Who then can be saved?" they ask. For He had said that it was as impossible for a rich man to enter into the Kingdom of Heaven as for a camel to go through the eye of a needle. It is unneccessary and does not agree with the context to refer the "needle's eye" to the small gate in the city wall, to pass through which the camel must kneel and be relieved of its burden. The disciple's answer shows that it was seemingly impossible, and Jesus meant them so to take it; for He answered, "With men it is impossible, but not with God." He doubtless meant to teach in harmony with what He had just said, that a rich man *as such, cannot* enter into the Kingdom. And that is plainly true: he must first become as a little child (Text).

This story teaches us, again, that great truth that our religion is not a system of rewards and punishments by which we can earn eternal life. The Christian religion is founded on a Person—on belief in and trust in and love for Jesus Christ, the Son of God. This young man whom Jesus beholding, "loved," was willing to do much, he had done as much as any man could do in the way of work; but he lacked the one thing needful, the perfect love and trust which would have made him leave his riches and obey Jesus' command to follow Him. Had he had that love and trust, he would have known that because Jesus asked it, the abandonment must be better for him than staying at home with his riches.

It is a beautiful but sad story, and we may hope that as the young man went away sad, that sorrow may have worked in him a repentance which afterwards brought him back. It shows, however, that even though Jesus loves us as He does, He cannot save us unless we will yield ourselves to Him as obedient children, even if He asks us to leave behind all we hold dear. For it is *only childlike obedience which admits to the Kingdom of God, while riches cannot be trusted to help us; they rather tend to keep men out.*

IT IS A SWEET and pleasant thought that, when all these days of pain and sorrow and work are ended—these days of contending and unrest—there will come the folding of hands. It is sweet, when sorrow and weariness are our only companions, to remember that the hour is not far away when the Father will fold the tired hands of this child in His, will seal the aching eyes with sleep, and breathe under its trembling lid the sweet dream of heaven. Weary not, nor faint. The Father sees you; and, though you know it not, His hand leads you. A little pain and a little labor He metes you for your good. Be patient; and, when the time comes, He will give you rest. —*Frederic K. Marvin.*

A HOLY LIFE has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

"EVERYMAN."

To the Editor of The Living Church:

THE LIVING CHURCH of December 6th, quotes from Bliss Carman's review of "Everyman," and rightly censures his unworthy (and ungrammatical) sneer against the Church. As this poet cannot be considered an authority on Church History, his remarks have no weight.

Not so with a LIVING CHURCH editorial utterance:

"We do not positively condemn the play, not having seen it, but we do say that its revival runs counter to the sensibilities of the great majority of Christian people, and its failure is due to that cause."

The play nas lived five hundred years—is it a failure?

St. James' Gazette, London, says of it: "Upon the whole the most interesting, the most enthralling performance I have seen given."

The New York Sun: "Artistically it has scored emphatically."

Does it "run counter to the sensibilities of the great majority of Christian people"?

Far be it from me to attempt to inform the respected editor of THE LIVING CHURCH, from whom in the past, I have received only kindness, but there may be among the readers of the paper, many who have not seen the play and would therefore unjustly condemn it after the dictum just quoted. When Mr. Charles Frohman and the Elizabethan Stage Society of London ally and give to the public something as chaste and clean, as truly ennobling, as "Everyman," will not the religious press speak a word of gratitude?

"Everyman" is a fifteenth century "Morality Play," written in the most devout spirit by a Dutch priest. It is invested with the deepest religiousness. The names of the actors are purposely omitted from the play-bill—we know them only by their allegorical names, Everyman, Felaship, etc.

There is no change of scenery, and the play-bill requests no applause. The prologue, impressively spoken, begs us to *"listen reverently."*

God the Father is not "introduced on the stage." That would indeed be shocking to the sensibilities of a Christian audience. But fifteenth century art and religious feeling did not commit that sacrilege. It would be worse than the bearded, benevolent representation of God the Father, in the Ascension of Our Lord, by Raphael, perhaps a half-century later.

Long before the play begins, two silent figures in monkish garb with tonsured heads, seat themselves at the front corners of the stage. Their silence and immobility, their simple solemnity, are to the play what the witches on the heath, are to the play of Macbeth—the key-note of what is to follow.

Not for a moment is one disappointed, not for a moment does the truthfulness of the allegory err, nor its intensity diminish.

The wonder is that a thing five hundred years ago could have been created with such consummate art. And the wonder is that a modern gathering of theatre-goers, can be hushed and overpowered. But this last is a fact to which I have been an eye-witness.

It was my great pleasure to see, recently, the play "Everyman." It was presented in the Hyperion, New Haven, a small theatre, more used to the hilarious applause of Yale students than to an audience as quiet as worshippers in a church.

Many who went to feast the mind on an antique literary novelty, were moved in their hearts by the depth of religious teaching in the play, as few sermons move one. Many were the heads that again and again bowed at the sound of the Holy Name, and at sight of the Cross—and perhaps involuntarily.

The personification of Death was certainly hideous, almost ludicrous, but it was quietly, perhaps wonderingly, received. Wealth was so uncanny and its metallic laugh so horrible, that the nerves could not endure it many seconds.

Briefly the story of the play is this: Everyman, dancing gayly onto the stage, playing a lute and singing a love-song, is suddenly met by Death, who bids him prepare at once for a long journey, from which there is no return, and at the end of which he must give a reckoning of his life.

He is incredulous, and lightly affected at first, but becomes serious and then fearful. He begs in turn Good Fellowship and Kindred to go with him; each refuses and hurries away from him.

He goes in despair to his Wealth, who tells him how many he has already helped on the road to another goal.

Everyman flees in horror from Wealth—there is now only one refuge among his friends—Good Deeds.

She is a fragile, beautiful nun, too feeble to stir from her couch (so insignificant is the good he has done), but she entrusts him to Knowledge (more accurately, religious knowledge).

She leads him to Confession. From the priest Confession, he receives the heavy cloak of sorrow and the scourge of penance. Everyman, in sweetest humility, casts off with the help of Knowledge, his gay garments, and accepts the cloak and scourge. He is then led to receive the Sacrament and extreme unction.

From that moment, Knowledge and Good Deeds (now made strong and able to walk) are with him.

His Five Wittes, his Beauty, his Strengthe, and his Discretion, personated by four maidens exactly alike in height and garb, also come to assure him they will stay with him until the very last, but when the final moment comes, Beauty and Strength go from him and the others in time follow.

Until the last, when all others have gone, remains his Good Deeds, and when the angel stands over his grave there is found Good Deeds, who lives after.

The lesson at the heart of this Morality Play is one that speaks directly to every heart. The teaching of this lesson, is, may be, of the Roman Church; it might—it could—offend the Protestant Christian, but surely the Catholic Churchman should only warmly commend it.

In a play like "Mary of Magdala," is it not possible to remember only Mrs. Fiske, or Mary Magdala as Mrs. Fiske, rather than the reverse?

But in "Everyman" the person, the unnamed actor, is obscured by the appealing, the impressive lesson.

Once during the performance, when Everyman, then in almost extreme mortal weakness, bids farewell, with solemn kiss upon the brow of each, to each of the four maidens, Discretion, Beauty, Strength, Five Wittes, a foolish laugh from some students jarred upon the quiet of the theatre. It received no encouragement, it seemed as if the spiritual atmosphere of the place smothered the untimely mirth. There were even those in the audience who said they did not hear it—audible as it was, and the stillness like that of a church—so absorbed were they in the acting.

There was a chance for the melodramatic, especially in the first of the play, but there is not a touch of it.

The whole is a sort of recitative, or chant, most exquisitely modulated.

Felaship, Kynrede, and Cosin, speak on a high yet pleasing tone; Dethe, in a hollow monotone; while Everyman, Good Dedes, Strengthe, Beaute, and the others use tones that are the most musical to be imagined.

The chorales sung invisibly, the incense pervading from unseen censers, the *Voice* of Adonai, which first bids Death to summon Everyman, all these are the artistic accessories of this fifteenth century Morality Play as given to-day.

May it live and teach hearts, another five hundred years!

New Haven, Conn. ALICE CARTER MARIETT.

To the Editor of The Living Church:

YOU are always, I know, ready to correct misstatements and are invariably just and fair in your dealings with men and things. I write, therefore, to correct some false impressions which you unwittingly conveyed in one of your leaders of Dec. 6th, and which probably have had the unfortunate effect of discouraging some of your readers from going to see a play which would give them much honest and edifying pleasure.

I am sure, Mr. Editor, that, when you have witnessed its performance, as I hope you soon may have the privilege of doing, you will agree with me that the fifteenth century "Morality" play, "Everyman," is a production which every devout Catholic ought to see. God the Father does *not* appear on the

stage, and the voice from above which represents Him (He is called "Adonai" in the play bill) has nothing in it or about it which would shock the scruples of the most sensitive. For the rest of the play, it is most impressive and uplifting, and its effect upon the spectator is more like that of a stately Church service than a theatrical performance. I am by no means alone in this opinion (I speak as a Catholic Churchman), my attention having first been seriously called to the piece by a most commendatory letter in the New York *Times* by the rector of the Church of the Ascension, New York, and, on comparing notes with all the good Church people I know, who had seen it—both clerical and lay—I found that, without exception, they had been impressed exactly as I was.

The allegorical treatment of the subject is after the manner of the *Pilgrim's Progress,* except that, the author being a priest, the ecclesiastical standpoint is more clearly defined. For that reason the average Protestant might think it ultra mediæval, and, if the play was not a success in New York, it probably was because it certainly is too spiritual, too mystical, too poetical, too allegorical, and withal too strictly orthodox to appeal very strongly to the ordinary theatre-going Philistine who patronizes and enjoys the emetic productions of Mr. Pinero. Perhaps I might add that it is too *un*spectacular to please a public who at a performance of one of Shakespeare's plays (as was the case two years ago when Mr. Mansfield played "King Henry V."), were the most enthusiastic over an interpolated scene of great magnificence in which not a word was spoken!

The performance of "Everyman" is thoroughly reverent and appreciative throughout. The names of the actors are not mentioned in the play-bill; all of them enter perfectly into the spirit of the piece, and their work—particularly that of the young woman who plays the principal role—is of rare excellence and poetic beauty. The reverent spirit even shows in the conduct of the audience, which sits in silence throughout, making no outward demonstrations whatever.

It is an extraordinary thing that this play, so interesting from the religious, the historical, the dramatic, and the literary point of view, should be given under the management of Mr. Charles Frohman. But, on the principal of "giving the devil his due," this is another reason why it ought to be patronized, for when, for once, in a way, that objectionable gentleman *does* bring out something of a high order, he certainly should be encouraged.

Please understand, Mr. Editor, I am not advocating a general revival of "Morality" plays. I am only defending and praising the production of this particular one.

Cooper Studios, Augustus Davies.
107 East 27th Street, New York, Dec. 11, 1902.

[Our brief note in response to what Mr. Bliss Carman had written in the Chicago *Tribune* has evidently been misunderstood—no doubt through our own fault. We hasten therefore to explain what we had in mind. Mr. Carman stated that the play, as presented in New York, was financially a failure, adding that there were often not to exceed fifty persons in the audience. We assumed the truth of his statement, not being in position either to verify or deny it, but denied the hypothesis on which he accounted for it, and especially his gratuitous sneer against "the Church." We then advanced the counter-hypothesis that the play had not succeeded financially (if such were the case) because it ran counter to the sensibilities of a majority of religious people. We intended neither to affirm nor to deny that it ought thus to offend, but then stated the difference between the presentation of the play to-day and that of five centuries ago, adding that we had not personally seen the play. Our authority for the former statement was a number of expressions of opinion from those who had seen it. Several have written to advise us that we were in error in stating that God the Father was introduced upon the stage. This error we are glad to correct. Personally, we have no opinion to express, not having seen the play. It was not the play, but the criticism of Mr. Bliss Carman that was under review in The Living Church. We had no thought of the brief comment being construed as condemnation of the play and have learned with much gratification of the pleasure and profit which others have derived from it.—Editor L. C.]

DEAN FREMANTLE, AND OTHERS.

To the Editor of The Living Church:

AS A member of the Church of England, I beg to thank your correspondent (Bishop Williams) for his letter on above subject. It is so refreshing to see a Bishop taking a voluntary lead in such a matter. I wish more of our Right Reverend Fathers were less apathetic.

While thanking the Bishop for his letter, I wish to correct what I am afraid will give many a false impression. He says (apropos to efforts being made to put a stop to the scandal) that "nothing is done in England." If he means by Convocation or by Bishops individually, I must admit with regret that nothing *has* been done; but by the great body of clergy and laity there have been many protests against the awful scandal of such a man as Dr. Fremantle occupying a position of authority in our dearly loved Church of England. The writer obtained many hundreds of signatures to a petition presented to Archbishop Temple protesting against the appointment of Fremantle by Lord Rosebery; this petition to which many thousands of signatures were procured by Father Ignatius from all parts of England and Wales, only elicited from His Grace "that he saw nothing to object to in Dr. Fremantle's teaching."

The denial of the Virgin Birth is not a new "vagary" of the Dean's (as you too charitably call it in your leader), for in an article published in the *Nineteenth Century Review* many years ago entitled "The New Theology," he denies every article of the Christian Faith, even to a belief in a personal God.

Might I in conclusion respectfully suggest to the Bishop that what would possibly have a much greater effect than his suggested "united American protest," would be an American example of how to deal with such men. I do not know how the faith is taught in the Diocese of Marquette, but I do know that New York City has its Fremantles, Cheynes, and Drivers. I am afraid the percentage of those clergy who perjure themselves every time they recite the Nicene Creed is very large. I myself have heard one rector deny the Divinity of Christ from the pulpit.

I would not deny to any man the right to think as he pleases, but every loyal Churchman has the right to demand that those who have taken a solemn oath to defend the Faith, shall not be allowed to dig away the foundation.

243 West 21st St., New York. H. C. Fairbairn.

THE CHURCH AND SOCIALISM.

To the Editor of The Living Church:

I AM glad, Mr. Editor, to see the columns of one of our Church papers opened to the discussion of such a subject as Socialism.

I feel I must say a word concerning the letter of Mr. U. A. H. Greene. He appears to advocate ignoring the "statutes and laws" as having a bearing on the moral and spiritual part of man. Humility on the part of us all, leaving the laws, etc., to the making of men who seek their own ends in the making of them, appears to be what he would have us do.

A stingy "deacon" of a dissenting body is reported to have thus expressed himself in prayer for his pastor: "Oh, Lord, keep our minister humble, and we will keep him poor." Humility of the Uriah Heep variety is what Mr. Greene and many other exponents of the present civilization appear to be anxious to maintain among the masses. Keep the masses humble, and the ruling class, *i.e.,* the Capitalist, will see that they are kept poor.

Mr. Greene's insinuation that Socialism tends to atheism is both mean and untrue. There are no greater devotees to "Jesus of Nazareth" and His teachings than among the workers of the Socialist party. I have met and formed the acquaintance of such men, workers in States from California to Massachusetts, but have yet to find an atheist among them.

It is true that some of them say harsh things about the Church of God in general, but I have noted that they have always said the truth. They are but repeating an incident I remember the venerable Bishop of Central New York cited in a lecture to his students years ago, viz., that at a meeting of workingmen, held in Cooper Union, the mention of the Church was hissed, but the name of Jesus was cheered.

In conclusion, I would challenge Mr. Greene to prove (not to my satisfaction, but to the satisfaction of men abler and wiser than myself, some one Churchman, and a college professor for example) that Socialism is in violation of the first, second, and eighth Commandments, or a denial of freedom, as he claims. (Rev.) A. L. Byron-Curtiss.

Rome, N. Y.

To the Editor of The Living Church:

I DO NOT see, Mr. Editor, how the principles of Socialism violate the first, second, eighth, or any other of the Ten Commandments.

There was a time in the world's history when *might* and *right* were regarded as synonymous terms by the generality of civilized men. This principle developed the law of plunder for the strong and submission for the weak, and, carried to its logical issue, produced piracy, pure and simple. Another fruit from the same tree was the fruit of slavery and the slave-trade.

American slavery, to particularize, began in the jungles of Africa, and the battle was to the strong. Competent authorities tell us that for every Negro landed safe and sound on the shores of America, seven Negroes were left dead in the jungles or at the bottom of the sea. It was risky, but it paid; and the grand principle that might makes right was preserved. It is also well known that thousands of pulpits in America upheld the system of slavery, drawing their weapons of defense from the arsenal of Holy Scripture. Thus the teachings of the Prince of Peace and the Son of Mercy were made to uphold theft, murder, treachery, brutality, and oppression. And it was the civil law which took the blasphemous step of making the slave-owner a partaker with the slave-catcher, and declared that the slave-trade was piracy, and piracy murder.

The same principle that might makes right found another amplification in mediæval times, and this also drew its support from Scripture. The *divine right of kings* was rested upon the apostolic precept that "the powers that be are ordained of God." And there were found innumerable teachers ready to condone and defend the most monstrous acts of tyrants, so be it they were shadowed by the royal sceptre and the sacred name of king.

And there are men to-day who are ready to defend the monstrous system of wage-slavery, because to oppose it is to resist God.

The present wage and competition system rests back on the principle of piracy—that might makes right. The only difference is that intellectual power is substituted for physical power, mental shrewdness for brute force. Knowledge is power.

I suppose it will be conceded that a man is as responsible for the use he makes of intellect as for the use he makes of his brawn. If might makes right in the sphere of the body, it does also in the sphere of the mind; and if might does not make right in the arm of the flesh, then it does not make right in the arm of the grasping mind. We deceive ourselves with names. This theory practised in the flesh is called piracy, but in the realms of mental acumen it is called "competition" and "the life of trade." Both systems teach that a man must succeed at the expense of his weaker brother; the weak must go to the wall; the lambs were created for the shearing; the pirate must overpower the merchantman; the beast of prey must devour the weaker and more timid animal; the law of the survival of the fittest must obtain in human life as in nature; and the law of love must be forgotten. The principle of justice would require the intellectual pirate to disgorge. Socialism as a matter of fact demands only that the gorging process be discontinued, and trusts that this may be effected by a righteous ballot. Piracy, slavery, and the slave-trade were abolished by civil process, despite the protests of religionists.

Are the men who opposed piracy, the slave-trade, and slavery itself, with those who opposed the perverted doctrine of the divine right of kings, to be classed as enemies of God and partakers with antichrist? Then let us, too, add the Socialists to the list; but if perchance these men were on God's side, then too, though sometimes groping in darkness, are the Socialists on God's side.

The Socialist does not hope to abolish evil, but he does strive toward a system where men shall not be forced to violate the laws of God and the laws of nature in order to live.

If any system is responsible for the violation of these laws it is the system under which we live. Under it armies of men are compelled to break the fourth commandment, and armies of defenceless women to break the seventh.

(Rev.) Horace Weeks Jones.

New Decatur, Alabama.

To the Editor of The Living Church:

SOCIALISTS of the Karl Marx school have a common likeness in this respect, at all events: They all think their prescription to be an infallible panacea for all social ills; and, to a man, they think that he who does not accept their dictum is ignorant, unlearned, if not unstable, in all his conceptions of the gospel of Socialism. That is what Mr. Peterson said of the writer; and now Mr. Meany says I know very little about Socialism. Mr. Fred Simpson, of kindly mien, practically says so, likewise: "Oh that strong men, like dear Father John Williams of Omaha, would see that men's rights are *above* property rights." "Father John Williams" does not need any vision or revelation as to that. He sees it. Property has no rights at all, except those which come to it from "men's rights."

Mr. Simpson gives expression to a very popular fallacy as to the "rights of property." Property, as such, has no rights whatever. Its existence is always secondary to the life of men. A powder magazine, for instance, is property, but no one dreams that it has any right to exist in the middle of a crowded city. Cattle and horses are property, but everyone justifies the most rigid measures taken to destroy foot and mouth disease, even to the destruction of whole herds though there be as yet only the suspicion of infection. Land and houses are property, but the State never hesitates to apply the law of eminent domain, whenever it is needed for public use, however unwilling the owner may be to surrender it. Of course the State pays the market price for the property taken.

But why pursue the subject, in elucidation, further? Property has its uses. It has no rights. The question at issue is not the rights of property, but the "rights of men," the relative rights of men. Has any man the *right* to possess more property than his neighbor possesses, under any circumstances? Some Socialists say, No; some say, Yes. Some say that the whole product of labor belongs rightfully to the social commonwealth, and each man is to get his rightful share of the common stock, for the work he does. Some say that each man is to be paid an equal wage for his work, regardless of the character of his work. Others say that after "the sources of production" are taken possession of by the people, then each man is to be allowed to work out his own salvation, to possess as much as he can himself create, and no more. But they all agree in thinking that with the coming in of Socialism, most if not all of our present social ills would vanish; and in this further thing: that they "themselves are the people, and that wisdom will die with them."

Mr. Meany says: "Anarchy can no more be the fruit of the socialistic tree than figs can grow on thistles." I have no doubt in the world but that he honestly thinks that. But he makes no attempt to prove his very positive assertion. Why can it not? By what process can he eliminate that fruit from a tree whose deepest root rests in the atheism of Bakemin, or in the materialism of Karl Marx; in whose ranks as leaders are found those who are trying to crush out Christian teaching from the minds of the young; who declare that "the Church, the press, and the schools, are the paid hirelings of capitalism," and avow their purpose to suppress these when they get the power, or to compel them in their own interest? Mr. Meany lives in "a fool's paradise," if he thinks that his conceptions of the "socialistic tree" are the conceptions of the International, whose principles the main body of the Socialists of this country have espoused. The Christian moderation of Mr. Meany, and of men like him, would be swept as chaff before the wind, the moment the International got possession of power. Men of the latter stamp do not hold parley with moderation, or with Christianity. They distinctly avow that "Christianity is the same old religion that has been directly responsible for all the vice, the crime, and corruption chronicled in history." This is the distinct avowal made by a local leader of Socialism in this morning's issue of an Omaha paper. "The Church, the press, and the schools," another writes, "the historic triune of capitalistic teaching, have done their work well." "The Church, the press, and the school, are the hell-born triune," this local socialistic leader cries. Yet Mr. Meany thinks the socialistic tree cannot grow anarchy. Doubtless not, as he conceives it in his mind. Neither should the liberty tree produce the Reign of Terror; nor the cry of "Liberty, Fraternity, Equality," produce the violation of every principle of liberty and justice and religion. But they did nevertheless.

Given the political triumph of the Socialists, and men like Mr. Meany, moderate and well meaning, would have as little power to stay the violence of the International, as Lafayette and the Girondists had to stay the hands of the leaders of the French Revolution.

When Churchmen, priests or laymen, join the International with the hope of controlling it in the interests of social justice, with the hope of staying its hand after that has been attained for one element of society, they practically abandon the only hope of the world, Christ and His Church; and they help to open the flood gates of the revolution that will not only involve the present political order, but the Christian order as well. The International will, of course, welcome them and flatter them, but it will have as little real use for them in the day of stress and battle, as the leaders of the French revolution had for the Girondists.

There are many real evils existing in the present age, as in every age; but if free men, with the ballot in their hands, cannot remedy the greed and selfishness of the times, and if the

Church cannot inspire men with the spirit of truth and of justice, then we are lost already. The International cannot save us; though it may raze the present social and Christian order to its foundations as the French Revolution did. I freely grant that now as then the Church may be largely responsible for the coming of the Revolution, if it does not stand for fair play and justice to the masses of men, to denounce greed and wrong and injustice among men. But for all that, it cannot save the world, or this nation, by joining hands with the International, a part of whose programme, both here and in Europe, is to destroy the Church with the present political order.

Omaha, Dec. 6, 1902. JOHN WILLIAMS.

THE DIOCESE OF SPRINGFIELD AND THE NAME.

To the Editor of The Living Church:

YOUR kind correspondent commands my cordial sympathy in his jealousy for all that belongs to the Rev. Dr. James DeKoven of blessed memory. I am sorry that I occasioned any misapprehension on the part of anyone as to my meaning. What I said was this: "As a matter of *Diocesan History* . . . the first movement in reference to a change of name of our Church was made by the late Hon. John A. Jones," etc.

All that I intended to claim was, that the initiative for this reformation was taken *in the Diocese of Springfield* by a man who was regarded as a champion of what was known as the Evangelical School in our Church. I wished to emphasize this fact, so as to help to lift the issue above all partisan considerations and prejudices.

It seems to me, that it does so in a most effectual way. The language of the resolution is very strong, stronger than I would have used then or even now.

I had the honor of being a Deputy from the Diocese of New York to the General Convention of 1877, which was held in Boston, and I shared in the counsels and hopes and fears of the Rev. Dr. DeKoven to a very great extent. Nothing scarcely could bring greater pain to me than the knowledge that, even through a treacherous memory, I was depriving my dearest friend of any credit which justly belong to him.

I am most grateful to your correspondent for drawing attention to this matter, since others might share in the misapprehension which I have occasioned in his mind.

While I am writing, may I add a word, to say that it seems a little unfortunate that this issue is described as a movement for "a Change of Name"? It is not that, it is a *reformation of name.* It is a going back to first principles, to primitive realities, to historic truth. GEORGE F. SEYMOUR.

Springfield, Ill., Dec. 13, 1902.

LAY VOTE IN THE DIOCESE OF SPRINGFIELD.

To the Editor of The Living Church:

THE lay vote on resolution 3, of the resolutions on Change of Name was: Ayes 12, nays 10; not 12-12, as stated in your otherwise accurate report of the Synod of the Diocese of Springfield. Very truly yours,

St. George's Rectory, LEONARD B. RICHARDS.
Belleville, Ill., Dec. 13, 1902.

TWO CLERGYMEN NEEDED IN HONOLULU.

To the Editor of The Living Church:

THE Bishop of Honolulu writes that he has urgent need for two additional clergymen, one to be stationed at the town of Hilo, the second largest town in the Hawaiian group, and one at Kohala. He desires to know whether there are any of our American Church clergy who will volunteer for service in this new district? I am prepared to furnish particulars to any who may desire them. Very truly yours,

New York, Dec. 13, 1902. JOHN W. WOOD.
Corresponding Secretary.

INVESTMENT SCHEMES.

To the Editor of The Living Church:

CLERGYMEN whose addresses are recorded in the Church directories are constantly receiving in various shape, invitations to invest their savings in some wild-cat schemes colored up in the most glowing and enticing terms. These grand opportunities are being held open for them only a few days, and only a prompt remittance will save them from having the door slammed in their faces when the stock will double, and everybody will be crying for it.

It must be that the clergy have proved a fruitful field, or these crafty frauds would not find encouragement in tilling it.

I write to sound a note of warning to those less skilled in such matters, to place no confidence in these schemes. Good investments are never peddled in this way. If you have a few dollars to invest, write some reputable banking concern for advice. Any scheme that is good can always find financial institutions to further it, and does not try to sell its securities by such methods as these. Yours truly,

R. H. WEVILL.

SOME PARISH PROBLEMS.

BY THE REV. JAMES YEAMES,

Rector of St. John's Church, Arlington, Mass.

II.

MY SECOND question grows very naturally out of what has been considered: The *Registration* of the Parish. Of course, I need not refer to the Canonical Church Register, which is (or ought to be) most carefully compiled, and kept posted up. Here, the Church life of every soul in the parish should be recorded. This means constant vigilance and the same business methods as are used in commercial life. It may be found necessary to supplement the Register by (1) a Card Catalogue of Families; (2) of Baptized and Confirmed Persons; (3) an alphabetical index for my own pocket, including the name of every one claimed by the Church as member, catechumen, or regular attendant on worship. A street directory (for the pocket) with the name of each family under its house number is also very useful; and (4) a card arrangement of districts, for the use of district visitors. In my own parish the existence of two main thoroughfares, crossing at right angles, dividing the town roughly into four fairly equal portions, makes a simple general plan. An outline street plan of the section—N.E. or N.W.—S.E. or S.W.—is on the card, with the family name, street, and number. It is easy to increase the number of cards, always keeping to the section plan, when (as will be the case) more names occur on some streets than others. A card, with a street or streets, can thus be put into the hand of a visitor.

It must also be constantly a serious question for the rector, What shall be *the number and character of the services* held in the parish church?

A literal interpretation of rubric and text requires morning and evening prayer to be said daily throughout the year, with Litany on Wednesdays and Fridays, and due observance, with Eucharist, of Holy Days. Obedience may be possible where there is a staff of clergy; but is hardly possible where the curate is alone—pastor, preacher, celebrant, administrator, Sunday School superintendent, business manager and factotum!

Even if possible, would the fulfilment of the requirement meet any real need in the ordinary parish? Of course, Cathedrals and parish churches in the midst of communities of leisured people may be regarded as exceptions. And there should certainly be in every city at least one church open, with daily services.

I am not ignoring, nor do I undervalue the service of intercession, the offering of the devotions of the few in behalf of and representing the multitude. But may it not be admitted that the changed conditions of modern life make it inadvisable to occupy the time and strength of the minister in a routine of formal service, when by prayer and study he might be enriching his own heart and mind for the better discharge of his ministry, or be going about doing good in wise and loving, practical service?

Yet, where it is not actually impossible, should not every day for which collect, epistle, and gospel are provided be marked by the Eucharistic service? In these days when family prayer has become almost obsolete, and private prayer, alas, too often hurried, careless, and formal, should not the House of Prayer and the Hour of Prayer be kept open for the people?

What should be the order of Sunday service? Admitted that the Holy Communion as the chief and central service is the ideal, how is it to be attained? To omit Morning Prayer from the chief service of the day is to deprive the people of Psalter and *Te Deum,* Canticle, and Lessons of Holy Scripture. When Sunday School follows the service, how can Morning Prayer, Holy Communion, and sermon be included every Sunday, with people impatient to be outside the church before the clock strikes the hour of noon? Where one priest does all the work of two services, Sunday School superintendence or teaching, preaching twice, is it possible for him to reach the ideal and intention of the Church as set forth in her offices?

Literary

Miscellaneous and Holiday Publications.

A Message to the Magians. Studies Upon the Story of the Nativity. By Frank DeWitt Talmadge. Chicago: Fleming H. Revell Co.

In the brief preface the author announces that his mission has been to tell the "Christmas Story" so that it shall appeal to "the broken-hearted." There may be some readers to whom such a chapter as "Christmas Joseph" will be welcome; but few will be charmed by its commonplace and uninspired diction.

A Reed by the River. Poems by Virginia Woodward Cloud. Publisher, Richard C. Badger. Boston: The Gorham Press.

On the page of dedication to her father and mother, the poet quotes: "All my heart in this my singing." The poems seem earnest and thoughtful in tone, and are often lighted by a delicate fancy. Several are ballads of the old time.

Rabbi Ben Ezra. By Robert Browning. With Supplementary Illustrative Quotations and an Introduction by William Adams Slade. New York: Thomas Y. Crowell & Co.

Browning's cheering poem is here helpfully interpreted. The poet's condensed expression is expanded into a more rapidly read account of the pious Rabbi's survey of life, from youth to age. It emphasizes the confidence in Divine wisdom which will make gain of loss, faith of doubt, and success of failure. A rich, red covering, with gold lettering and wide margins, form an entirely desirable gift for any one, even those who may be indifferent to Browning's poetry as a whole.

Apollo and Keats on Browning, A Fantasy; and Other Poems. By Clifford Lanier. Boston: Richard C. Badger. The Gorham Press.

Besides the title poem, this slender volume of verse contains nearly two dozen others on various subjects, and sonnets, quatrains, dialect poems, and one called "The Western Gate." Those addressed to S. L. and the ones written in collaboration with Sidney Lanier will naturally attract first the attention of the interested reader. The book is dedicated to the author's "lovely and steadfast comrade, Wilhelmein."

The Elegy of Faith. A Study of Alfred Tennyson's *In Memoriam.* By William Rader. New York: Thomas Y. Crowell & Co.

The present interpreter of Tennyson's great elegy compares it with the other world-poems—with the Book of Job, Paradise Lost, Prometheus Bound, Hamlet, Faust. Like them, its "meditations are universal in significance; its sorrow not personal, but racial." A reader of this little guide is led to dwell afresh upon the optimistic faith of the poet; upon nature's various moods wherein may be seen mirrored the doubts and fears of the human mind, and its ever-restless search for the truth of things. "It is the soul's song in the world's storm."

Sisters of Reparatrice. By Lucia Gray Swett. Boston: Lee & Shepard. Price, 80 cts.

Austerely beautiful is the outer dress of the writer's poetic thoughts. The cover is of gray silk cloth, embossed in white and silver—a dainty holiday gift for those to whom the subjects, for personal reasons, may chance to be of interest.

The Last Days of Pekin. Translated from the French of Pierre Loti. By Myrta L. Jones. Boston: Little, Brown & Co.

This gives us the story of the horrors of Pekin and north China during the siege and the march of the allies, from the viewpoint of a French officer in the army of rescue. It thus covers somewhat different ground from that which has been made familiar by many volumes of experiences and observations of Americans and Englishmen. The horrors, both as perpetrated by the Chinese Boxers, and by the armies of the Allies, are vividly painted. They are such as are almost unthinkable, and multiplied on an enormous scale, so great is the number of the victims. Extended descriptions of the Forbidden City and its contents are the most valuable and most distinctive feature of this volume.

Men and Women. By Minot J. Savage. Boston: American Unitarian Association, 1902.

One wonders, oftentimes, in reading the sketchy volumes which pour from our modern press, whether the reading public is as commonplace as these books would seem to imply. It is not to be supposed that anything original can be written upon "Men and Women," and if it were, after all that has been said, it would certainly have to be bizarre. But one has a right to look for fresh and original ways of presenting old matter; and in the book before us, one looks for such in vain. The writer's style, however, is simple and clear, although he occasionally falls into the use of a redundancy of words that is but little edifying, as, *e.g.*, "that higher, finer, sweeter, better thing—the moral, mental, spiritual cultivation of herself," etc.

There is much good advice in the book, and with most of it we can all agree, but there is considerable confusion of thought, especially in regard to marriage and divorce. On page 34 it is said: "All that the State does is to recognize the fact [of marriage], if it exists, and surround it with legal guardianship to protect the rights of the parties concerned." And yet, on page 144, we read: "The State is a party to this contract and has its rights." That love is one of the conditional things of marriage is a truism, but it is not the only one, and, therefore, when it is dissolved, its dissolution in both parties does not warrant a divorce, even when there are no children. In every marriage there must enter the fear of God and the welfare of the State. W. P.

The Coming City. By Richard T. Ely, Ph.D. New York: Thomas Y. Crowell & Co. Price, 60 cts. net.

The "modest purpose" of this little volume is certainly met; it does "describe and illustrate the progress in the spirit of municipal reform." One regrets, however, that with such a subject and with so much good matter in the foot-notes and appendix, the text of Dr. Ely's lecture had not been revised, and a thoroughly good treatise written upon "The Coming City." We are familiar, of course, with the idea of the growth of the great cities of our age, both in Europe and America, but it is doubtful whether we have sufficiently considered that the classical civilization was distinctively urban in character, and that our own is likely to become such. It is high time that the rural communities gave over their attempt to rule the cities by hard and fast principles introduced in a constitution. We have often heard, too, the saying that "municipal activities are business affairs." Dr. Ely does well to insist that they are nothing of the kind, but are professional, and for the most part need the services of experts. His saying that "the *city* must become a *well ordered* household" to fulfil its function properly, ought to live and bear fruit. W. P.

The Evolution of a Girl's Ideal. By Clara E. Laughlin. Chicago: Fleming H. Revell Co.

This "little record of the ripening of the affections to the time of Love's coming" is autobiographical, the author intimates. Even if not true to the letter, it is so in spirit; and it will appeal to those nearing the other childhood, who do not need the interpretation of life that it teaches. Outwardly, too, the book attracts. It is in plain, rough-finished, deep blue covers, with a visiting card its only design. Many readers of this, as an article in a recent magazine, will like to have the book to lend or give in its present desirable and convenient form.

How to Attract the Birds; and other Talks about Bird Neighbors. By Neltje Blanchan. New York: Doubleday, Page & Co. Price, $1.35.

The author of *Bird Neighbors* needs no introduction to bird lovers and book lovers. The volume before us is a charming addition to the nature studies of our day, as beautiful in make-up as it is in style and illustrations. The photographic reproductions of bird life are numerous and interesting. The unique and attractive "Talks" are entitled: How to Attract the Birds; The Ruby Throat's Caterers; Bird Architecture; Home Life; Nature's First Law; Songs Without Words; Why Birds Come and Go; What Birds do for Us; Some Naturalized Foreigners. There is a convenient index. The book is sure to be a favorite in the holiday trade.

The Kiss of Glory. By Grace Duffie Boylan. New York: G. W. Dillingham Co.

The Story of Joseph's captivity in Egypt is the base of this romance. The name seems to have little reference to the story. The book is not by any means a great work; but it is inoffensive, and that is saying a good deal in favor of a book which uses Holy Scripture as a foundation of a love story.

A Dog Book. Pictures by Carton Moore Park. Text by Ethel Bicknell. Price, 60 cts. net.

In small compass, and with many illustrations in natural colors, this little book gives concisely the description and habits of the canine population of our country and elsewhere. It will be very acceptable to dog lovers.

Hasting the Pirate. By Paul Creswick; author of *Under the Black Raven,* etc. New York: E. P. Dutton & Co. Price, $1.50.

An entertaining story for boys in their early 'teens, and well illustrated.

Dutton's Holiday Annual for 1903. By Alfred J. Fuller. New York: E. P. Dutton & Co. Price, $1.25.

This is illustrated in the very handsomest style in colors and in black and white, by the prince of illustrators, Ernest Nister. It is impossible to over-praise the illustrations from his workshop, and in the present instance, the little stories illustrated are also of the best. The book is for little children.

Religious.

THE TEMPLE BIBLE.

The Later Pauline Epistles—Romans, Ephesians, Philippians, and Colossians. Edited by the Lord Bishop of Durham. Philadelphia: J. B. Lippincott & Co. Price, 60 cts.

Dr. Moule in his introduction follows Lightfoot and the other scholars in maintaining the authorship of these Epistles and their integrity. He even holds that Romans xvi. is rightly placed, and gives good reasons for the belief. All the introductions are clear and convincing. This is one of the most attractive books of the series.

The Book of Joshua. The Book of Judges. Edited by A. R. S. Kennedy, D.D. Philadelphia: J. B. Lippincott & Co. Price, 60 cts.

In this volume of the Temple Bible we return to the Critical school, and are treated to the information as to the rise and progress of the Jewish nation from the authority of modern critics. Those who prefer their "views" as history will be pleased to have them. The editor is evidently well in the front rank of the Critics.

The illustration is Watts' picture of Samson.

An Introduction to the Study of the Scriptures. By the Lord Bishop of Ripon. Philadelphia: J. B. Lippincott & Co. Price, 60 cts.

Dr. Boyd Carpenter has written an introduction to the series of the Temple Bible which is in entire harmony with the series as published. He seems to agree largely with the critical school of Biblical students; but at the same time he assures us that the conclusions of the critics in no way detract from the ethical value of the Scriptures.

It is probably superfluous to say that the writing is beautiful, that being a characteristic of the Lord Bishop of Ripon in all his works.

With these volumes, *The Temple Bible* is complete, and Bishop Boyd Carpenter's *Introduction* furnishes the keynote of the whole. The whole series is beautifully printed, illustrated, and bound, as are all the Temple Classics. The several volumes are of uneven merit as to their notes, ranging as they do from the hyper-critical to conservative treatment. As a whole, the work comprises a beautiful and helpful edition of the Word of God, and one which many will be glad to own.

A History of the Babylonians and Assyrians. By George Stephen Goodspeed, Ph.D., Professor of Ancient History in the University of Chicago. (The Historical Series for Bible Students. New York: Charles Scribner's Sons, 1902. Price, $1.25 net.

The editors of the series of which this volume forms a part, are to be congratulated upon having secured so able, so conscientious, and so thorough a historian as Professor Goodspeed to prepare it. This work is conceived in the true historical spirit. The author has unfolded, with rare insight into the underlying principles, not only the story of the wars of conquest waged by the Babylonian and Assyrian kings, but also the development of the civilization and religion of these interesting peoples. These two great nations of antiquity are made actually to live before the eyes of the reader; and he is fascinated by the living panorama of endless campaigns and of the arts of peace that move across the field of his vision. The causes of the rise and decline of dynasties and of nations are well set forth; and we possess, as results of our reading of this book, not only an excellent knowledge of the subject itself, but also a deeper insight into the philosophy of History.

Professor Goodspeed has made excellent use of the wonderfully minute labors of recent scholars, who have devoted themselves to the study of early Babylonian history and literature, and has drawn, to the fullest extent, upon that remarkable diplomatic correspondence between the court of Egypt, on the one hand, and the courts of Babylonia and Assyria, on the other, in the fifteenth and fourteenth centuries before our Era, known as the "Tel-el-Amarna Tablets."

The general arrangement of the book is exceedingly good and free from the confusion that would seem almost inevitable in treating of the interrelations of two peoples so closely connected as the Babylonians and Assyrians. The treatment of the subject is very good; and the work is in every way up to the highest standard of historical excellence.

We are pleased to find Biblical allusions generally reverent. Yet we think that the learned author leans too much toward the Higher Criticism. Thus we find him advocating, or rather accepting as proven, the theory of a "Second Isaiah," and claiming that this writer, as well as Ezekiel and Zechariah, was influenced by Babylonian life. It is to be said *pro contra*, that even many Higher Critics admit that "Second Isaiah" and Ezekiel are "reminiscent of life in Judea," and that we cannot admit the Deutero-Isaian theory as proven. We would rather have seen him leave these questions undecided, as he did those of the dependence of the Biblical accounts of the Creation and the Flood, upon the ancient Babylonian legends. We note, also, that in his chronological table, which is otherwise very good, he puts the Conquest of the Promised Land about 1440 B. C., thus allowing only 140 years for the period of the Judges, although St. Paul distinctly tells us that period lasted 450 years (Acts xiii. 20).

The volume is beautifully gotten up. The appended "Select Bibliography" and "References" are very helpful. The author's style is remarkably lucid. He tells his story in a simple, clear, straightforward, and yet withal dignified style, that makes his book very readable. We cordially commend this work to all interested in the subject. It certainly is the latest and best English history of Babylonia and Assyria. F. C. H. Wendel.

The Child for Christ. A Manual for Parents and Pastors and Sunday School Workers. By A. H. McKinney, Ph.D. Chicago: Fleming H. Revell Co. 12mo, pp. 124. Price, 50 cts. net.

This denomination volume is a double surprise.

First it is in one respect a surprisingly Churchly book. It opens with this declaration: "No clean-cut work can possibly be done without clean-cut ideas. Yet there are many Sunday School teachers who have only vague ideas as to what their work really should aim at. In general their thought is that they are 'trying to do good.' It needs to be emphasized a thousand times, that the aim of the Sunday School teacher is not merely the impartation of Biblical knowledge, but the formation of Christian character. All that is taught, whether it be historical, or biographical, or geographical, must be subservient to the paramount aim, which is the perfecting of character. That 'Christ may be formed in the scholar.'"

Again, "What is the time relation between conversion and regeneration? The answer came instantly: 'I do not know. Regeneration is God's work, conversion is man's part. God above, regenerates. My business is so to present Christ to the child that he will turn to Him as his Friend, Saviour, and Master. When the child does this, he is converted.'"

The second quotation is from a chapter on "Child Conversion, What it is Not," and almost the whole chapter might have been written by a devout Churchman to counteract narrow, ignorant, and bigoted conceptions of conversion. The chapter on "Why Lead the Child to Christ?" is a strong, clear-cut, convincing argument for the Baptism of children—but the writer does not know it. The two chapters on "How to Bring the Child to Christ," are based upon a sound knowledge of child nature, and would make an excellent Confirmation tract for many Church teachers.

The second surprise is that so wise and Scriptural a book, and one which accepts so much of Churchly truth, argument, and methods, should leave out the one thing needful, namely, the divinely given provision for the sacramental life.

The book's noble conception of the child's needs, the supreme importance of child culture and child discipline, and also the greatness of the Church's duty to children, are such that we wish that it might be put into the hands of every one who has a class to prepare for Confirmation. Alford A. Butler.

Extempore Prayer. Its Principles, Preparation, and Practice. By the Rev. M. P. Talling, Ph.D. Chicago: Fleming H. Revell Co. 12mo, 303 pp. Price, $1.25 net.

The author of this volume is an earnest and devout man, and one well read in the literature of his subject, as his book clearly proves. But it also proves that he does not understand anything about Liturgical Worship, and is either ignorant of, or purposely ignores, the history of public worship during the last three thousand years.

The book is of value to a Churchman only in the emphasis which it puts upon spirituality as the soul of prayer; and in the unconscious admissions which it makes of the great and never-ending difficulty which faces every preacher who would present a proper, yet brand new, original, fresh, attractive, interesting, and uplifting set of prayers at every Sunday and week-day service. A. A. B.

Samuel the Prophet. By the Rev. F. B. Meyer, B.A. Chicago: Fleming H. Revell Co. 12mo, 270 pp. Price, $1.00.

This is one of a series of volumes which the well known author has written on the Saints and Prophets of the Old Testament. It has the same characteristics which have made the preceding volumes popular. He is a good expositor, a devout commentator, and a practical preacher of righteousness. Each chapter of the book shows these qualities, the spirit is always devotional, and the numerous applications to daily life are unmistakably plain and practical.

These characteristics, combined with his loyalty to the great facts of Hebrew history and faith in the ever-present goodness of God in the affairs of men, make his books of real value both for devotional reading, and for pulpit suggestions.

Fermentum Farina; or, The Leaven of the Life. By the Rev. J. Sanders Reed, D.D. Second Edition, 50 pp. Watertown, N. Y.: Hungerford-Holbrook Co. Price, 25 cts.

Those who already possess the wonderfully suggestive little volumes, *Homiletical Fingerposts* and *A Missionary Horologue* need not to be assured that this new volume of the same size and general character is well worthy of their attention. It is in fact a compact little book of references, with over eighty titles and sub-titles. It is a most suggestive syllabus of reforms and reformers in all countries, and in all ages. Its dates, names, and events are "foot-prints on the sands of time" which mark the onward march of philanthropy and Christianity towards the City of God. It is a book to keep on one's desk, and is small enough to wait in one of its pigeon-holes until wanted. A. A. B.

Glengarry School Days

BY RALPH CONNOR,

Author of "Black Rock," "The Sky Pilot," etc.

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CHAPTER XIV.

THE mother's sickness brought many changes into the household, but the most striking of all the changes was that wrought in the slow and stolid Thomas. The father and Billy Jack were busy with the farm matters outside, upon little Jessac, now a girl of twelve years, fell the care of the house, but it was Thomas that, with the assistance of a neighbor at first, but afterwards alone, waited on his mother, dressing the wound and nursing her. These weeks of watching and nursing had wrought in him the subtle change that stirred Mrs. Murray's heart as she looked at him that day, and that made even Hughie wonder. For one thing his tongue was loosed, and Thomas talked to his mother of all he had seen and heard on the way to the Cameron's and back, making much of his little visit to the manse, and of Mrs. Murray's kindness, and enlarging upon her promised visit, and all with such brightness and picturesqueness of speech that Hughie listened amazed. For all the years he had known Thomas he had never heard from his lips so many words as in the last few minutes of talk with his mother. Then, too, Thomas seemed to have found his fingers, for no woman could have arranged more deftly and with gentler touch the cushions at his mother's back, and no nurse could have measured out the medicine and prepared her food with greater skill. Hughie could hardly believe his eyes and ears. Was this Thomas the stolid, the clumsy, the heavy-handed fellow with the quick tongue and the clever, gentle hand?

Meantime Jessac had set upon the table a large pitcher of rich milk, with oat cakes and butter and honey in the comb.

"Now, Hughie, lad, draw in and help yourself. You and Thomas will be too hungry to wait for supper," said the mother. And Hughie protesting, politely, that he was not very hungry, proceeded to establish the contrary, to the great satisfaction of himself and the others.

"Now, Thomas," said the mother, "we had better cut the seed."

"Indeed, and not a seed will you cut, mother," said Thomas, emphatically. "You may boss the job, though. I'll bring the potatoes to the back door." And this he did, thinking it no trouble to hitch up the team to draw the wagon into the back yard so that his mother might have a part in the cutting of the seed potatoes, as she had had every year of her life on the farm.

Very carefully, and in spite of her protests that she could walk quite well, Thomas carried his mother out to her chair in the shade of the house, arranging with tender solicitude the pillows at her back and the rug at her feet. Then they set to work at the potatoes.

"Mind you have two eyes in every seed, Hughie," said Jessac, severely.

"Huh! I know. I've cut them often enough," replied Hughie, scornfully.

"Well, look at that one, now," said Jessac, picking up a seed that Hughie had let fall; "that's only got one eye."

"There's two," said Hughie, triumphantly.

"That's not an eye," said Jessac, pointing to a mark on the potato; "that's where the top grew out of, isn't it, mother?"

"It is, isn't it?" appealed Hughie.

Mrs. Finch took the seed and looked at it.

"Well, there's one very good eye, and that will do."

"But isn't that the mark of the top, mother?" insisted Jessac. But the mother only shook her head at her.

"That's right, Jessac," said Thomas, driving off with his team; "you look after Hughie, and mother will look after you both till I get back, and there'll be a grand crop this year."

It was a happy hour for them all. The slanting rays of the afternoon sun filled the air with a genial warmth. A little breeze bore from the orchard near by a fragrance of apple-blossoms. A matronly hen, tethered by the leg to her coop, raised indignant protest against the outrage on her personal liberty, or clucked and crooned her invitations, counsels, warnings, and encouragements, in as many different tones, to her independent, fluffy brood of chicks, while a huge gobbler strutted up and down, thrilling with pride in the glossy magnificence of his outspread tail and pompous, mighty chest.

Hughie was conscious of a deep and grateful content, but across his content lay a shadow. If only that would lift! As he watched Thomas with his mother, he realized how far he had drifted from his own mother, and he thought with regret of the happy days, which now seemed so far in the past, when his mother had shared his every secret. But for him those days could never come again.

At supper, Hughie was aware of some subtle difference in the spirit of the home. As to Thomas so to his father a change had come. The old man was as silent as ever, indeed more so, but there was no asperity in his silence. His critical, captious manner was gone. His silence was that of a great sorrow, and of a great fear. While there was more cheerful conversation than ever at the table, there was through all a new respect and a certain tender consideration shown toward the silent old man at the head, and all joined in an effort to draw him from his gloom. The past months of his wife's suffering had bowed him as with the weight of years. Even Hughie could note this.

After supper the old man "took the Books" as usual, but when, as High Priest, he "ascended the Mount of Ordinances to offer the evening sacrifice," he was as a man walking in thick darkness, bewildered and afraid. The prayer was largely a meditation on the heinousness of sin and the righteous judgments of God, and closed with an exaltation of the Cross, with an appeal that the innocent might be spared the punishment of the guilty. The conviction had settled in the old man's mind that "the Lord was visiting upon him and his family his sins, his pride, his censoriousness, his hardness of heart." The words of his prayer fell meaningless upon Hughie's English ears, but the boy's heart quivered in response to the agony of entreaty in the pleading tones, and he rose from his knees awed and subdued.

There was no word spoken for some moments after the prayer. With people like the Finches it was considered to be an insult to the Almighty to depart from "the Presence" with an unseemly haste. Then Thomas came to help his mother to her room, but she, with her eyes upon her husband, quietly put Thomas aside and said, "Donald, will you tak me ben?"

Rarely had she called him by his name before the family, and all felt that this was a most unusual demonstration of tenderness on her part.

The old man glanced quickly at her from under his overhanging eyebrows, and met her bright upward look with an involuntary shake of the head and a slight sigh. Comfort was not for him, and he must not delude himself. But with a little laugh she put her hand on his arm, and as if administering reproof to a little child, she said some words in Gaelic.

"Oh, woman, woman!" said Donald in reply, "if it was yourself we had to deal with—"

"Whisht, man! Will you be putting me before your Father in heaven?" she said, as they disappeared into the other room.

There was no fiddle that evening. There was no heart for it with Thomas, neither was there time, for there was the milking to do, and the "sorting" of the pails and pans, and the preparing for churning in the morning, so that when all was done, the long evening had faded into the twilight and it was time for bed.

Before going upstairs, Thomas took Hughie into "the room" where his mother's bed had been placed. Thomas gave her her medicine and made her comfortable for the night.

"Is there nothing else now, mother?" he said, still lingering about her.

"No, Thomas, my man. How are the cows doing?"

"Grand; Blossom filled a pail to-night, and Spotty almost twice. She's a great milker, yon."

"Yes, and so was her mother. I remember she used to fill two pails when the grass was good."

"I remember her, too. Her horns curled right back, didn't they? And she always looked so fierce."

"Yes, but she was a kindly cow. And will the churn be ready for the morning?"

"Yes, mother, we'll have buttermilk for our porridge, sure enough."

"Well you'll need to be up early for that, too early, Thomas, lad, for a boy like you."

"A boy like me!" said Thomas, feigning indignation, and

stretching himself to his full height. "Where would you be getting your men, mother?"

"You are man enough, laddie," said his mother; "and a good one you will come to be, I doubt. And you, too, Hughie, lad," she added, turning to him. "You will be like your father."

"I dunno," said Hughie, his face flushing scarlet. He was weary and sick of his secret, and the sight of the loving comradeship between Thomas and his mother made his burden all the heavier.

"What's wrong with yon laddie?" asked Mrs. Finch, when Hughie had gone away to bed.

"Now, mother, you're too sharp altogether. And how do you know anything is wrong with him?"

"I warrant you his mother sees it. Something is on his mind. Hughie is not the lad he used to be. He will not look at you straight, and that is not like Hughie."

"Oh, mother, you're a sharp one," said Thomas. "I thought no one had seen that but myself. Yes, there is something wrong with him. It's something in the school. It's a poor place nowadays, anyway, and I wish Hughie were done with it."

"He must keep at the school, Thomas, and I only wish you could do the same." His mother sighed. She had her own secret ambition for Thomas, and though she never opened her heart to her son, or indeed to any one, Thomas somehow knew that it was her heart's desire to see him "in the pulpit."

"Never you mind, mother," he said, brightly. "It'll all come right. Aren't you always the one preaching faith to me?"

"Yes, laddie, and it is needed, and sorely at times."

"Now, mither," said Thomas, dropping into her native speech, "ye mauna be fashin' yersel. Ye'll jist say 'Now I lay me,' and gang to sleep like a bairnie."

"Ay, that's a guid word, laddie, an' a'll tak it. Ye may kiss me guid nicht. A'll tak it."

Thomas bent over her and whispered in her ear, "Ay, mither, mither, ye're an angel, and that ye are."

"Hoots, laddie, gang awa wi' ye," said his mother, but she held her arms about his neck and kissed him once and again. There was no one to see, and why should they not give and take their heart's fill of love?

But when Thomas stood outside the room door, he folded his arms tight across his breast and whispered with lips that quivered, "Ay, mither, mither, mither, there's nane like ye. There's nane like ye." And he was glad that when he went upstairs, he found Hughie unwilling to talk.

The next three days they were all busy with the planting of the potatoes, and nothing could have been better for Hughie. The sweet, sunny air, and the kindly, wholesome earth and honest hard work were life and health to mind and heart and body. It is wonderful how the touch of the kindly mother earth cleanses the soul from its unwholesome humors. The hours that Hughie spent in working with the clean, red earth seemed somehow to breathe virtue into him. He remembered the past months like a bad dream. They seemed to him a hideous unreality, and he could not think of Foxy and his schemes, nor of his own weakness in yielding to temptation, without a horrible self-loathing. He became aware of a strange feeling of sympathy and kinship with old Donald Finch. He seemed to understand his gloom. During those days their work brought those two together, for Billy Jack had the running of the drills, and to Thomas was intrusted the responsibility of "dropping" the potatoes, so Hughie and the old man undertook to "cover" after Thomas.

Side by side they hoed together, speaking not a word for an hour at a time, but before long the old man appeared to feel the lad's sympathy. Hughie was quick to save him steps, and eager in many ways to anticipate his wishes. He was quick, too, with the hoe, and ambitious to do his full share of the work, and this won the old man's respect, so that by the end of the first day there was established between them a solid basis of friendship.

Old Donald Finch was no cheerful companion for Hughie, but it was to Hughie a relief, more than anything else, that he was not much with either Thomas or Billy Jack.

"You're tired," he ventured, in answer to a deep sigh from the old man, toward the close of the day.

"No, laddie," replied the old man, "I know not that I am working. The burden of toil is the least of all our burdens." And then, after a pause, he added, "It is a terrible thing, is sin."

To an equal in age the old man would never have ventured this confidence, but to Hughie, to his own surprise, he found it easy to talk.

"A terrible thing," he repeated, "and it will always be finding you out."

Hughie listened to him with a fearful sinking of heart, thinking of himself and his sin.

"Yes," repeated the old man, with awful solemnity, "it will come up with you at last."

"But," ventured Hughie, timidly, "won't God forgive? Won't He ever forget?"

The old man looked at him, leaning upon his hoe.

"Yes, He will forgive. But for those who have had great privileges, and who have sinned against light—I will not say."

The fear deepened in Hughie's heart.

"Do you mean that God will not forgive a man who has had a good chance, an elder, or a minister, or—or—a minister's son, say, like me?"

There was something in Hughie's tone that startled the old man. He glanced at Hughie's face.

"What am I saying?" he cried. "It is of myself I am thinking, boy, and of no minister or minister's son."

But Hughie stood looking at him, his face showing his terrible anxiety. God and sin were vivid realities to him.

"Yes, yes," said the old man to himself, "it is a great gospel. 'As far as the east is distant from the west.' 'And plenteous redemption is ever found with Him.'"

"But, do you think," said Hughie, in a low voice, "God will tell all our sins? Will He make them known?"

"God forbid!" cried the old man. "'And their sins and their iniquities will I remember no more.' 'The depths of the sea.' No, no, boy, He will surely forget, and He will not be proclaiming them."

It was a strange picture. The old man leaning upon the top of his hoe looking over at the lad, the gloom of his face irradiated with a momentary gleam of hope, and the boy looking back at him with almost breathless eagerness.

"It would be great," said Hughie, at last, "if He would forget."

"Yes," said the old man, the gleam in his face growing brighter, "'If we confess our sins He is faithful and just to forgive us,' and forgiving with Him is forgetting. Ah, yes, it is a great gospel," he continued, and standing there he lifted up his hand and broke into a kind of chant in Gaelic, of which Hughie could catch no meaning, but the exalted look on the old man's face was translation enough.

"Must we always tell?" said Hughie, after the old man had ceased.

"What are you saying, laddie?"

"I say, must we always tell our sins—I mean to people?"

The old man thought a moment. "It is not always good to be talking about our sins to people. That is for God to hear. But we must be ready to make right what is wrong."

"Yes, yes," said Hughie, eagerly, "of course one would be glad to do that."

The old man gave him one keen glance, and began hoeing again.

"Ye'd better be asking ye're mother about that. She will know."

"No, no," said Hughie, "I can't."

The old man paused in his work, looked at the boy for a moment or two, and then went on working again.

"Speak to my woman," he said, after a few strokes of his hoe. "She's a wonderful wise woman." And Hughie wished that he dared.

During the days of the planting they became great friends, and to their mutual good. The mother's keen eyes noted the change both in Hughie and in her husband, and was glad for it. It was she that suggested to Billy Jack that he needed help in the back pasture with the stones. Billy Jack, quick to take her meaning, eagerly insisted that help he must have, indeed he could not get on with the plowing unless the stones were taken off. And so it came that Hughie and the old man, with old Fly hitched up in the stone-boat, spent two happy and not unprofitable days in the back pasture. Gravely they discussed the high themes of God's sovereignty and man's freedom, with all their practical issues upon conduct and destiny. Only once, and that very shyly, did the old man bring round the talk to the subject of their first conversation that meant so much to them both.

"The Lord will not be wanting to shame us beyond what is necessary," he said. "There are certain sins which He will bring to light, but there are those that, in His mercy He per-

mits us to hide; provided always," he added, with emphasis, "we are done with them."

"Yes, indeed," assented Hughie, eagerly, "and who wouldn't be done with them?"

But the old man shook his head sadly.

"If that were always true, a man would soon be rid of his evil heart. But," he continued, as if eager to turn the conversation, "you will be talking with my woman about it. She's a wonderful wise woman, yon."

Somehow the opportunity came to Hughie to take the old man's advice. On Saturday evening, just before leaving for home, he found himself alone with Mrs. Finch sitting beside the open window, watching the sun go down behind the trees.

"What a splendid sunset!" he cried. He was ever sensitive to the majestic drama of nature.

"Ay," said Mrs. Finch, "the clouds and the sun make wonderful beauty together, but without the sun the clouds are ugly things."

Hughie quickly took her meaning.

"They are not pleasant," he said.

"No, not pleasant," she replied, "but with the sunlight upon them they are wonderful."

Hughie was silent for some moments, and then suddenly burst out, "Mrs. Finch, does God forget sins, and will He keep them hid, from people, I mean?"

"Ay," she said, with quiet conviction, "He will forget, and He will hide them. Why should He lay the burden of our sins upon others? And if He does not, why should we?"

"Do you mean we need not always tell? I'd like to tell my —some one."

"Ay," she replied, "it's a weary wark and a lanely to carry it oor lane, but it's an awfu' grief to hear o' anither's sin. An awfu' grief," she repeated to herself.

"But," burst out Hughie, "I'll never be right till I tell my mother."

"Ay, and then it is she would be carrying the weight o' it."

"But it's against her," said Hughie, his hands going up to his face. "Oh, Mrs. Finch, it's just awful mean. I don't know how I did it."

"Ye can tell me, laddie, if ye will," said she, kindly, and Hughie poured forth the whole burden that had lain so long upon him, but he told it laying upon Foxy small blame, for during those days, his own part had come to bulk so large with him that Foxy's was almost forgotten.

For some moments after he had done, Mrs. Finch sat in silence, leaning forward and patting the boy's bowed head.

"Ay, but he is rightly named," she said, at length.

"Who?" asked Hughie, surprised.

"Yon store-keepin' chiel." Then she added, "But ye're done wi' him and his tricks, and ye'll stand up against him and be a man for the wee laddies."

"Oh, I don't know," said Hughie, too sick at heart and too penetrated with the miserable sense of his own meanness and cowardice, to make any promise.

"And as tae ye're mither, laddie," went on Mrs. Finch, "it will be a sair burden for her." When Mrs. Finch was greatly moved she always dropped into her broadest Scotch.

"Oh, yes, I know," said Hughie, his voice now broken with sobs, "and that's the worst of it. If I didn't have to tell her! She'll just break her heart, I know. She thinks I'm so—oh, oh—" The long pent up feelings came flooding forth in groans and sobs.

For some moments Mrs. Finch sat quietly, and then she said, "Listen, laddie. There is Another to be thought of first."

"Another?" asked Hughie. "Oh, yes, I know. But He knows already, and indeed I have often told Him. But besides, you say He will forget, and take it away. But mother doesn't know, and doesn't suspect."

"Well, then, laddie," said Mrs. Finch, with quiet firmness, "let her tell ye what to do. Mak ye're offer to tell her, and warn her that it'll grieve ye baith, and then let her say."

"Yes, I'll do it. I'll do it to-night, and if she says so, then I'll tell her."

And so he did, and when he came back to the Finch's on Monday morning, for his mother saw that leaving school for a time would be no serious loss, and a week or two with the Finches might be a great gain, he came radiant to Mrs. Finch, and finding her in her chair by the open window alone, he burst forth, "I told her, and she wouldn't let me. She didn't want to know so long as I said it was all made right. And she promised she would trust me just the same. Oh, she's splendid, my mother! And she's coming this week to see you. And I tell you I just feel like—like anything! I can't keep still. I'm like Fido when he's let off his chain. He just goes wild."

Then, after a pause, he added, in a graver tone, "And mother read Zaccheus to me. And isn't it fine how He never said a word to him?"—Hughie was too excited to be coherent—"but stood up for him, and"—here Hughie's voice became more grave—"I'm going to restore four fold. I'm going to work at the hay, and I fired that old pistol into the pond, and I'm not afraid of Foxy any more, not a bit."

Hughie rushed breathlessly through his story, while the dark face before him glowed with intelligent sympathy, but she only said, when he had done, "It is a graund thing to be free, is it no'?"

[To be continued.]

The Family Fireside

EACH DAY.

I come but once this way,
Teach me, I pray,
To scatter flowers of love
Each Day.

I come but once this way,
Teach me, I pray,
To drink of faith's sweet spring
Each Day.

I come but once this way,
Chasten, I pray,
My will to be Thy will
Each Day.

I come but once this way,
Help me, I pray,
To bear Thy given cross
Each Day.

I come but once this way,
Help me, I pray,
To share my brother's load
Each Day.

I come but once this way,
Teach me, I pray,
To lift my soul to Thee
Each Day.

Binghamton, N. Y. E. C. D.

A POST-COMMUNION HYMN.

O Spotless Lamb of God,
For sinful mortals slain,
Who hast for us the wine-press trod
Of wrath and blood and pain,

According to Thy will,
Before Thine Altar here,
We plead Thy Death and Passion still,
Until Thou shalt appear;

Till then, beneath a veil,
We feed on Thee and live;
For Thou whose Presence here we hail
Thyself for bread dost give.

Thy Blood in mercy shed
Thou givest here for wine:
We thank Thee, Lord, whose Hand hath spread
For us the Feast Divine.

In mercy look on us
And bless us ere we go,
O Thou who didst command us thus
Thy precious Death to show.

When Thou the veil shalt lift,
And Sacraments shall cease,
May we who share Thy priceless Gift
Behold Thy Face in peace.

Mary Ann Thomson.

THE POWER OF LABOR.

By Roland Ringwalt.

WHILE "the rights of labor" is a phrase incessantly used and frequently abused, the power of labor is often underrated, even by those who speak and write on industrial conditions. The drift of modern law has not only swept away measures that oppressed the workingman, but has even given to the wage-worker what former generations would have looked on as privileges.

England always claimed to be a free country, and was freer than continental Europe. But English freedom long tolerated or approved the statutes which forbade an artisan to leave the country. It was taken for granted that the general benefit to the realm of keeping good workmen and good tools at home offset the hardship in particular cases. Over here, spread-eagle patriotism boasted that we had never stooped to such tyranny; but the boast was not judicious. The country was so new, the population so scanty, the opportunities of gain so abundant that few skilled workmen were likely to leave our shores. We did inherit the old English conspiracy laws, under which men who organized for the purpose of raising their wages could be prosecuted. Many people remember that such prosecutions did take place on our free republican soil.

The conspiracy laws have been repealed, and labor unions, except in portions of the South, are regarded as settled factors in the industrial system. As labor grew more powerful it shattered the old idea that an employe must necessarily accept wounds, mutilation, or death as part of the risk of his employment. The English-speaking world discarded this theory, and blotted out a long roll of precedents. We are so used to improved safeguards, fire-escapes, and damages to injured that we accept them as normal; but there are veterans who can tell of the days wherein a laborer had to take his chances. Enlarged suffrage meant that labor votes must be recognized, and a free press continually pleaded for a more liberal treatment than the good old times dealt out to the toiler.

When the mechanic's lien principle was accepted labor became a preferred creditor. Times without number buildings, railroads, and mines, while sources of heavy loss to capitalists, have paid every dollar due to the wage-earners. When in 1882 the united voice of labor demanded that Chinese immigration should be barred from our ports, the demand was obeyed. The real reason that undesirable Europeans have not been excluded is that labor is not united on the subject. If it were, the steamship companies would be powerless in the face of an outcry no party would dare to ignore.

In some respects the power of labor is greater than that of capital. Should all the labor organizations of the Republic favor a certain candidate for the Presidency, expediency would force his nomination. But no financial influence could force a party that cared to win into nominating a candidate odious to the labor vote. No campaign fund could overcome so terrible a handicap. The twentieth century will doubtless see many improvements, and the standard of living will rise as it has risen. But the power of labor can hardly be greater than it is now. It has made our republic democratic rather than colonial, and it has turned England into a very limited monarchy. Long ago Englishmen learned to speak of the omnipotence of Parliament, and we may speak of the omnipotence of labor.

OUR IGNORANCES.

THE plea of ignorance has never been of any avail as an excuse for the breakage of the law of the land. On the contrary, ignorance has always been regarded by those who administer this law as a crime in itself. It does not need a very comprehensive acquaintance with the synonyms of our language to know that a crime is a transgression of man's law, while a sin is a transgression of the Law of God; and that there is many a sin which is not down on our statute books as a crime. Indeed it has been asserted that in our most civilized communities a man may openly break eight of the Ten Commandments without the law laying hold upon him. "So long as he refrains from killing his enemy or robbing his friend, he is left unmolested." As regards this matter it is difficult for the looker-on to decide, but anyone with the good of humanity at heart must feel that ignorances which may not be classed as crimes need to be prayed against as sins.

The tree of the knowledge of good and evil grows outside of Eden in these evil times, and there is no law forbidding our plucking its fruit. What shall we say, then, to the child-like *naïveté* of a society woman, a woman belonging to three city clubs, who, a few years ago, when the subject of Mormonism was introduced in her hearing, asked: "Are there now any Mormons in the United States?"

Feminine ignorance, it is true, has its admirers, and perhaps when some evil is regarded by masculine wisdom as incurable, it is just as well that femininity should not know of it; but only too often the feminine attitude in regard to such matters is suggestive of the ostrich burying her head in the sand at the approach of danger, imagining that thereby danger may be averted. Human beings, without ostrich heads on their shoulders, should be prepared to face dangers and evils of all descriptions: the powers of darkness should be met by the searchlight of knowledge.

"I do not wish my wife and daughters to visit the slums," said a modern Dives to a popular preacher in whose church he proposed renting a front pew. To that clergyman's credit be it spoken that he declined the honor of adding to his particular Church militant members who were willing to fight evil only with their purses. To know only that such things are is not enough in this wicked world. We should know why they exist and how they may be put down. Easy is the descent to Avernus, and all the more easy because of the lack of helping hands in the hour of danger. The most useful, helpful people in the world are those who are accustomed to look evil straight in the face, and who, to borrow their own language, call a spade a spade. "Tell Mrs. X—— I have always been grateful to her for preventing my going to the bad when I was a young girl," said a respectable matron to the writer some years ago. At the time when this good work had been done, other good women were contenting themselves with shrugging their shoulders and remarking that it was a pity such a pretty girl should not have a mother to look after her; but Mrs. X——, who had been a worker in the midnight mission, knew just how to come to the rescue.

Well-meaning people do not sufficiently remember that two wrong things cannot make a right one, even when they place their ignorances against their negligences; too often, also, do they forget that—

"When we disavow
Being keeper to our brother, we're his Cain."

"HEREDITY" DOCTRINE.

THE rain was pouring down as it only can in an Atlantic sea-board town, when a city missionary, hastening home minus umbrella, was stopped on the corner to listen to the following explanation:

"Say, you know I told you last week that I was 'Episcopal—Methodist Episcopal,' you know."

"Yes. I remember."

"Well, my daughter has just inherited the 'Piscopal from me, and not the Methodist. You know last Sunday she went to your church, and I just spent the time she was there praying the good Lord she wouldn't like it; but when she came home she said: 'Mother, that's the worship for me, and that's the Church I been looking for for years.'

"Now you know she's got more education and learning than my man and me. You're 'most too high for us, but we just said we'd rather she go there than nowhere, and anyway it wasn't her fault if she inherited just the 'Piscopal and not the Methodist side of us. So we are just praying the good Lord to forgive us for our selfishness now, and you can have her!

"Good-bye, sir. I hope you ain't wishing I hadn't stopped you in this wet rain. Most makes us wish we were Baptist, don't it?"

Father O'Keefe, the [Roman] Catholic chaplain at West Point, was listening to some raillery one evening concerning the efficacy of prayer. It was all good-humored enough; for his companions were men who held him in deep respect and regard. His argument was that very, very few of us who are helped by prayer are inclined to give credit for the assistance to the proper source, and often fondly believe that our own good fortune is of our own devising. To point his argument, he told the tale of a Celt who was engaged as all-around man in one of the big office buildings. Cleaning windows one day on the eighteenth floor, he lost his balance and fell, exclaiming, as he realized his great peril:

"Oh! Lor'rd, help me, a sinner—help me!"

The words had hardly been uttered when he was caught on a projection from a window on the fifteenth or fourteenth floor, when, assured of his safety, as he swung free, he added:

"O well! Yez needn't moind!"—*Catholic Telegraph.*

The Living Church.

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Notices of Death, free. Marriage Notices, $1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cts. per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to The Living Church, Milwaukee, Wis.

Church Kalendar.

Dec. 5—Friday. Fast.
" 7—Second Sunday in Advent.
" 12—Friday. Fast.
" 14—Third Sunday in Advent.
" 17—Wednesday. Ember Day. Fast.
" 19—Friday. Ember Day. Fast.
" 20—Saturday. Ember Day. Fast.
" 21—Fourth Sunday in Advent.
" 24—Wednesday.
" 25—Thursday. Christmas Day.
" 26—Friday. St. Stephen, Martyr. Fast.
" 27—Saturday. St. John, Evangelist.
" 28—The Innocents. Sun. after Christmas.
" 29—Monday.

KALENDAR OF COMING EVENTS.

Jan. 4—Centennial St. Peter's Church, Baltimore.
" 6—Oklahoma Convocation.
" 14—Natl. Conf. Ch. Clubs, Pittsburgh.
" 20—Special Council, Mississippi.
" 27—Conv., California.

Personal Mention.

The Rev. Wm. Osborn Baker has returned from a trip abroad, and may be addressed at St. Saviour's Rectory, Bar Harbor, Maine.

The Rev. Chas. L. Barnes has accepted his call to the rectorship of St. Paul's Church, San Diego, Cal.

The Rev. Jas. H. W. Blake of Akron, Ohio, has accepted a call to Christ Church parish, Georgetown, Diocese of Washington, to take effect Jan. 1, 1903, after which his address will be 1515 Thirty-first St., Washington, D. C.

The address of the Rev. Dr. Joseph N. Blanchard is changed from Washington, D. C., to 328 West 57th St., New York.

The Rev. Wm. S. Boardman has returned from Europe, and his address is Box 181, Stamford, Conn.

The Rev. Wm. Cash, for seven years past, missionary at Bad Axe and the Thumb of Michigan, has resigned and accepted the charge of Neligh, Nebraska.

The Rev. L. P. Holmes has resigned the rectorship of St. Alban's Church, Sussex, Wis., after an incumbency of nearly 12 years.

The Rev. W. S. Holmes, former rector of the Church of the Epiphany, Laurens, S. C., who some months ago resigned his charge and removed to Columbia to assist the Rev. E. N. Joyner in his work among the colored people, has accepted a call from his former parish and will resume his duties there Jan. 1, 1903. Mr. Holmes will reside in Laurens and divide his time between the Church of the Epiphany and St. Luke's, Newberry.

The resignation of the Rev. Dr. Robert Hudson as rector of Trinity Church, Syracuse, N. Y., is announced to take effect Jan. 1st. The Rev. Henry N. Hyde, assistant, will have charge for the present.

The Rev. Dr. A. C. Kimber, vicar of St. Augustine's, Trinity parish, New York City, has been elected a member of the Board of Trustees of St. Stephen's College, his *Alma Mater*.

The Rev. George Woodward Lamb of Roxborough, Philadelphia, has accepted the appointment as vicar of St. Mary's chapel, Pittsburgh, and will enter upon his duties Jan. 15th.

The Rev. Dan. Lewis of Victor, Colo, has recently taken charge of St. Luke's Church, Los Gatos, Calif.

The Rev. C. E. A. Marshall of Luray, Va., has accepted a call from Trinity Church, Shepherdstown, W. Va., to become rector.

The Rev. Geo. G. Merrill, rector of St. Mary's, Tuxedo Park, N. Y., has accepted a call to the rectorship of St. Mary's, Buffalo, and will enter upon his duties about Jan. 15, 1903.

The Rev. George Moore has assumed charge of St. Mary's, Green Cove Springs, Fla., until after Easter, and should be addressed accordingly.

The Rev. George L. Parker, assistant at Trinity Church, New Haven, Conn., has resigned to accept the rectorship of All Saints' Church, Palo Alto, Calif., where he will begin work on Jan. 1st.

The Rev. R. Alan Russell may be addressed at Bayfield, Wis.

The Rev. Wm. C. Sheppard of St. Mary's, Middlesboro, Ky., will about Jan. 1st become rector of St. Luke's parish, Vancouver, Wash.

The address of the Rev. James L. Smiley is changed from Baltimore to Alberton, Md.

The Rev. Frank Hay Staples, formerly in charge of the Church of St. Stephen the Martyr, Baltimore, has accepted the appointment of minister in charge of the Guild House of St. Paul's parish, and may be addressed at 641 Columbia Avenue, Baltimore, Md.

The Rev. Alfred Todhunter has been transferred from the Diocese of California to that of Mississippi, and his address hereafter will be Rosedale, Bolivar Co., Miss.

The address of the Rev. W. H. Tomlins, General Missionary in Southern Illinois, is changed from Metropolis to 562 E. 50th St., Chicago, Ill.

The address of the Rev. Percival M. Wood, formerly of Bernardsville, N. J., is now Denver, Colo., where he has been appointed chaplain of Wolfe Hall and rector of St. Paul's Church. Address Wolfe Hall, Denver.

ORDINATIONS.

Deacons.

Central New York.—On Tuesday, Dec. 9, in the Church of the Saviour, Syracuse, Bishop Huntington admitted the following persons to the Order of Deacons: David Curran, Nathaniel P. Boyd, and John H. Sterling. The sermon was to have been by the Rev. H. G. Coddington, but was omitted as the church was not heated sufficiently.

Priests.

Honolulu.—At the Cathedral, on Sunday, Nov. 23d, by the Missionary Bishop, the Rev. Frank Fitz and the Rev. Woo Yee Bew.

DIED.

Dowling.—Entered into life eternal on the morning of Dec. 6, 1902, at Palm Springs, California, Mrs. Mary Justin Dowling, aged 53, beloved wife of the Rev. Geo. Thos, Dowling, D.D., rector of Christ Church, Los Angeles. Interment at Montreal.

"The strife is o'er, the battle done,
The victory of life is won. Alleluia!"

Griffiths.—Entered into rest Dec. 4th, 1902, at his home in Chicago, Ill., James Griffiths, in the 84th year of his age.

"In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with God, and in perfect charity with the world." He was the oldest communicant in St. Bartholomew's Church.

"Saviour, in Thy gracious keeping,
Leave we now Thy servant sleeping."

Harraden.—Fell asleep in Jesus, St. Thomas' Day, A. D. 1900, Adele Lejoine Monroe, relict of the late Jabez Richards Harraden.

"O ye spirits and souls of the righteous, bless ye the Lord."

WANTED.

Positions Wanted.

ORGANIST AND CHOIRMASTER.—Exceptional experience and ability. Leaving important church in Diocese of New York. Thoroughly competent player and choir trainer. Address Organist, 124 Poningoe St., Port Chester, N. Y.

Positions Offered.

WANTED—High Church priest as curate in charge of small chapel, working people. Stipend, $600; pleasant city. Diocese of Central Pennsylvania. Address "W. C. P.," Living Church Office, Milwaukee.

PERSONAL.

PROF. F. MARTIN TOWNSEND, Newark, O., offers free to all interested in Oriental travel his new, helpful, complete, descriptive pocket-guide, "In Olden Paths." Postage, two stamps.

FOR SALE.

ORANGE GROVE, large house furnished. St. Johns River, Fla. Mrs. W. E. L., Picolata, Fla.

PARISH AND CHURCH.

ALTAR BREADS. Prices on application. St. Edmund's Guild, 889 Richard St., Milwaukee.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

EUCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, $14.00, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, $54.00. St. Raphael's Guild, 54 West 47th Street, New York City.

ALTAR FLOWERS—We will send our seed list, with samples, showing how money may be raised for the children's offering. St. Ann's Guild, Sharon, Wis.

MISCELLANEOUS.

WANTED—Purchaser or partner for an established private school for boys—boarding and day—at Kansas City, Mo. A fine opportunity for an experienced man with some money. Address, Partner, 4207 Central St., Kansas City, Mo.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The

General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

INFORMATION BUREAU.

As there are frequent inquiries addressed to The Living Church with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "Information Bureau, The Living Church, 153 La Salle St., Chicago."

CHRISTMAS WISDOM AND CHRISTMAS GENEROSITY.

Christmas, in a majority of the Dioceses, is the time set for an offering for the old clergy and their widows and orphans. About thirty Dioceses have combined with the "General Clergy Relief Fund" to make the pensions or annuities of about 400 now on the list *general* and *equal* and *larger*. They are so small *now, to-day*, that many devoted clergy old or sick are deprived of the ordinary comforts of life.

A Christmas offering, out of the joy which maketh glad, "by the yearly remembrance," will be both a blessing and wise. Will the *laity* and the *churches* join in this effort and gladden the hearts of the old workers by generous offerings? "This is an age of federation and combination." Diversion is waste and retards the day of fulfilment. Help hasten the day when fit provision shall be made for those who have given their lives for the welfare of their fellow-men and the honoring of the Lord Jesus.

Churchmen do not mean to help all sorts of excellent and promiscuous charities and neglect their own, especially the household of faith. The General Clergy Relief Fund, Rev. Alfred J. P. McClure, Assistant Treasurer, The Church House, 12th and Walnut Sts., Philadelphia, Pa.

APPEALS.

The Priest in charge of St. John's Church, Palmyra, Wis., desires to make an appeal for a set of White Eucharistic Vestments (Linen or Silk). This is a growing work on a Catholic basis (not ritual only, but doctrinally as well), it needs encouragement from stronger places. The Bishop endorses the work, also the appeal.

Address: Rev. Henry B. Smith,
Priest-in-charge of St. John's, Palmyra.
Whitewater, Wis.

TWO WEEKS TO SAVE THE CHURCH OF THE EPIPHANY, BROOKLYN, N. Y.

$16,000 RAISED; AS MUCH MORE NECESSARY.

The $100,000 Church of the Epiphany, McDonough St. and Tompkins Ave., seems to be approaching its doom unless some one or more wealthy laymen now extend the hand to save it. The fight to save the church has been most persistent, resourceful, and striking, and has commanded wide attention in the Church. Less than two weeks remain in which to raise $16,800 and $1,100 interest due Jan. 1st, when judgment in foreclosure will be taken and the property sold, if this balance be not forthcoming. The $16,000 already raised is conditioned on the whole $32,800 being subscribed by Jan. 1st. The bank holding the mortgage has had inquiries made of it for purchase of the imposing edifice by Hebrews for a synagogue. There have been rumors also that the Roman Catholics want it for a parochial school for R. C. "Our Lady of Victory" parish near by.

Everything possible seems to have been done by the rector of the Church of the Epiphany to save the church. He was asked by Bishop Littlejohn, who mortgaged the church, to save it three years ago, when in danger of loss, and accepted it as a Churchman's call to duty. He has sent out over 6,000 personally signed appeals. All the House of Bishops, the clergy of the Dioceses of Long Island, New York, New Jersey, and Connecticut, all the clergy of Baltimore, Washington, Philadelphia, and Boston have been appealed to. The rector has broken down twice the past year under the strain, and has just gotten out of the hospital, but is still hopefully working, believing the Church will not see the parish go down. Last week $1,000 was raised by New York City friends, and the "Union Fair" ended last Saturday night with about $1,000 raised. But with all these efforts only half of the necessary funds are in sight.

The Church of the Epiphany is an imposing structure, splendidly located in one of the best parts of Brooklyn. It is an institutional church, having over 20 societies. Its work and influence has been active for years. It had not only the ardent support of Bishop Littlejohn, but has that of Bishop Burgess, whose new letter of appeal says: "This parish, on account of its peculiar history, has ground for outside appeal." Subscriptions should be sent to the Rev. Dr. Dean Richmond Babbitt, rector, McDonough St. and Tompkins Ave., Brooklyn, N. Y.

SPECIAL SALE OF ANGLICAN AND STANDARD THEOLOGY.

The Young Churchman Co. have placed on sale the following handsome and valuable sets of books and single volumes. They are books that have stood on library shelves, but except for such wear as thereby results, are as good as new.

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The Church at Work

BOISE.

James B. Funsten, Miss. Bp.

New Church at Cody, Wyo.

A new church has been erected at Cody, Wyoming, largely through the instrumentality of Archdeacon Jennings. It was formally opened and dedicated by the Bishop on the last Sunday in November, the Bishop delivering an address on the subject "God is Love."

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Sunday School Commission—Quiet Day.

The regular winter meeting of the Diocesan S. S. Commission was held on Wednesday, Dec. 3d, at the Diocesan House, the Rev. E. L. Parsons in the chair. The committee on Normal Reading Courses reported that two courses had been prepared and issued, and the Commission authorized the committee to issue Courses No. 3 and No. 4. This will be done as soon as possible.

The committee on Sunday School Exhibits reported that a beginning had been made by purchasing the books required for Courses No. 1 and No. 2, and by the receipt of a number of Catechisms and leaflets from various publishers. This Exhibit will grow in importance and it is hoped will come to be of great value to the Sunday Schools of the Diocese.

The committee on Lectures reported the Course by Dean Lion as being now in progress and well attended. The Rev. E. L. Parsons is to give an address on the Tuesday evening of Convention week, on the New York Sunday School Exhibit. The Rev. H. Howitt of Mill Valley has consented to deliver three illustrated lectures on the missionary journeys of St. Paul. These lectures will be on the Wednesday evenings between Convention week and Ash Wednesday, and will be held in the Sunday School room of St. Luke's Church. The Rev. Mr. Parsons' lecture will be in the basement of Grace Church. There was some discussion of various matters, including illustrated lectures on Church History, to be delivered in various places in the Diocese; and on extending the work of the Commission beyond the Diocese; boxes for children's Lenten offering; a sequence of topics for lecture courses for a term of years,

These matters were laid over for future consideration, and the Commission adjourned.

A Quiet Day for the Woman's Auxiliary of Alameda County was held in St. Mark's Church, Berkeley, on Tuesday, Dec. 9, conducted by the Rev. Mardon D. Wilson. The general topic of the four addresses was "Walking in the Spirit."

CENTRAL NEW YORK

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.

A Vestryman's Semi-centennial—Cazenovia.

The members of Zion Church, Greene (Rev. H. E. Hubbard, rector), met at the parish house on the 2nd inst., upon invitation of the vestry, in honor of Mr. and Mrs. Wm. F. Russell. Mr. Russell was elected a vestryman in 1852 and warden in 1900. Nearly all the time he has been clerk. Since its inception, 45 years ago, Mr. Russell has had charge of Sylvan Lawn Cemetery, which is owned by the corporation of Zion Church. To him alone is due the fact that it is now on a self-supporting basis. Mrs. Russell has long been devotedly attached to the parish and its work. During the evening was presented a silver loving cup to the worthy couple which bears the following inscription:

Mr. and Mrs. William F. Russell,
From present and former members of Zion Church, Greene, N. Y.,
In recognition of over a half century of faithful services and unselfish devotion to its interests.
December 2nd, 1902.

The Rev. John T. Rose, rector of St. Peter's, Cazenovia, has accepted the generous offer of a parishioner to take a four months' trip abroad. The vestry have granted Mr. Rose a leave of absence for the above time and he will start Jan. 1st.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., D.C.L., Bishop.

A statement published in the secular press, to the effect that the Board of Inquiry in the matter of the allegations against the Bishop of Central Pennsylvania is to reconvene in January, is incorrect. It is not anticipated that there will be another session of the Board.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Three Missions—St. Andrew's—Epiphany—Chicago Items—Missionary Mass Meeting.

Within three months three new mission stations were opened in the Diocese. Of these, St. Simon's was organized Aug. 26th, at Sheridan Park, with Rev. H. B. Gwyn in charge. He had been for a year or so assistant to the rector of St. Peter's, which parish is backing the mission up to May 1st. In the first number of the *Missioner* it is said that, after being allowed the use of the pretty station of the C., M. & St. P. Ry. for the services, the mission is already so far on a stable basis that a rented store is being fitted up as a temporary chapel and that the Christmas and Easter offertories will be assigned to the purchase of a lot. Many articles of Church furniture have been donated by friends in St. Peter's. On Nov. 7 the Rev. F. G. Jewett, no stranger to the Diocese, as he was for months *locum tenens* in Grace, Chicago, was appointed priest in charge of the mission of the Holy Comforter, Kenilworth, a flourishing suburb north of Evanston, on the line of the C. & N. W.Ry. The condition of things here is peculiar. There is a neat building, erected as a sort of omnibus affair for Sunday use. This has been secured for the Church, which is now the only religious body holding divine service in the community. In another rapidly growing suburb, Chicago Heights, on the south, on Nov. 12th was organized St. Ambrose mission, with the Rev. J. McClurkin, as priest in charge. Three lots, one a gift, with a total frontage of 25 feet, have been secured for a church.

Few of our larger parishes have struggled under a heavier load than has St. Andrew's for forty years, in not owning an inch of the ground on which so much has been expended. A year ago or more, the indefatigable rector, the Rev. W. C. DeWitt, induced his willing vestry to the project of ceasing to be burdened by an encumbrance of $780 for ground rent. It was reasoned that if only one-half of the fixed value of the lots, $13,000, could be paid off by Dec. 30 (after which day re-valuation would increase the figure, and therefore the interest to be met), a mortgage for the other moiety might be placed which would cost only $325 a year. But without any extraneous help, the congregation have done even better. Up to Nov. 25, there has been subscribed the sum of $8,076.91; nearly all paid in. Of the remaining $5,000 needed, and requested through a circular, a considerable part may reasonably be expected at Christmas. The building adjoining the church and now connected with it, extended, and improved, has now a doorplate which reads, "St. Andrew's Church, The Cottage."

One of the members of the choir, Constant F. Nifnecker, living a mile away, completed, in October, nine consecutive years of service as a chorister, having entered when eight years old, and missed but two Sundays since. The vestry have awarded him two free sittings in the church for two years, and supplemented the amount subscribed by the the amount subscribed by the choir for a souvenir ring, with a raised reproduction of the processional cross which the lad as crucifer, had long carried.

At the Epiphany, the organist, Mr. Hemmington, gave on Nov. 17th, his fiftieth recital, assisted by the full choir of 63, who sang the latter part of Gounod's "Gallia," Sullivan's "Down on the Hills," and "The Hallelujah Chorus." The processional and recessional hymns were by Sullivan, the second anniversary of whose death was near, and on whose life and works the rector, the Rev. J. H. Hopkins, made an address. The church was packed to the doors. Four small brass offertory plates have been given to the church by the donors of the alms basin last Easter. Here, as in other city parishes, the men's club is proving a valuable educator. At a recent meeting the rector gave a "Missionary Conversation" on "The Great Awakening in Africa." Mr. Murdock McLeod supported him by telling of Northern Africa, the Copts and Abyssinians; Mr. J. H. Small, of Bishop Maples, Zanzibar, and E. Equatorial Africa; Mr. G. W. Macauley, of English Church work in South Africa; Mr. I. H. Drake, of Uganda, the modern miracle of Missions; and Mr. C. S. Eddy, of the American Church's mission in Liberia. Every Thursday evening Mr. W. M. Robertson keeps a men's class interested in a study based upon Mr. Westcott's recent work, *Catholic Principles.*

St. Mark's, on the South Side, is not an architectural beauty on the outside, but thousands of dollars spent during the past year on interior improvements have done much to make it internally bright. Dr. Wilson, during his twelve years' rectorship, has about doubled the communicant list; and the parish organizations are very much alive. In the neighboring parish of St. Paul's, among other signs of growth is the remarkable one that whereas only ten months have elapsed since the opening of the new, and architecturally correct church, which was intended to meet parochial needs for several years to come, there is not a single unrented sitting. Already the authorities are confronted with the possibility of being compelled to enlarge in the near future. As for many years past, the infant class, conducted by Mrs. Benton, is the model one of the Diocese. A beautiful custom of this class is to give at Christmas time a dinner to one hundred of their less favored little friends in the poor Stockyards district. The parish is watching with interest the progress of the religious Settlement in the same district, inaugurated by Mr. Allen T. Burns, a graduate student of Chicago University, who three months ago took up his residence in a workingman's family, and is holding meetings for young men in a hall on 49th St.

St. Luke's Hospital has recently been the recipient of $5,484.76, raised to endow a bed for sick nurses, by The Alumnae Association of Nurses of St. Luke's Hospital, largely through the zeal of Miss Harriet Fulmer.

The vestry of the Atonement, Edgewater, on Dec. 2nd, arranged to purchase, at a cost of $1,600, an organ, which is to be in place by Christmas. The rector of this parish, who, during his tenure, extending over five or six years, has done such successful work, including the addition of a costly parish house, has resigned to accept the position of city missionary, vacant by the removal of Dr. Rushton to New York, less than eight months ago.

The Rev. Dr. A. W. Little, who resumed his duties at Evanston a fortnight ago, seems almost completely restored to health by his rest of more than half a year.

The Treasurer of the Diocese reports the offerings for the Aged and Infirm Clergy Fund on Thanksgiving Day to have been exceptionally good. The investments are now four times what they were at the incorporation three or four years ago. The recent gift of $150 by Mr. and Mrs. D. B. Lyman makes Bishop McLaren a life member.

The Rev. H. O. Chouinard, who has accepted the call as assistant to Dean Phillips in St. Paul's, Kankakee, will, in addition, be priest in charge of St. Andrew's, El Paso, where he will officiate on every second Sunday.

The Church of the Mediator, Morgan Park (Rev. Harold Morse, rector), has received two more memorials; one being a combined gas and electric chandelier from Mr. F. B. Sherwood in memory of his daughter, Carrie. The other is a stained-glass window, placed by his family in memoriam, John Barwick, recently deceased, first senior warden of the parish.

St. John's, Irving Park, has been presented by three young ladies of the mission with a brass lectern, from the factory of Gorham & Co., New York.

On Monday last, at the call of the Rev. Dr. Stone, chairman of the clerical committee which is coöperating with that of the Church Club in plans for the mass missionary meeting of Jan. 7th, 1903, in the Auditorium, over 40 of the clergy met. The chairman detailed the arrangements, which include, briefly, the presence of 1,000 or more vested choristers, who will lead (under direction of Wm. Smedley), in such hymns as "From Greenland's Icy Mountains," "Jesus Shall Reign," and "All hail the Power of Jesus' Name," concluding with The Hallelujah Chorus. Mr. Hemmington will be organist. The speakers will be Bishop Partridge of Kyoto, Bishop Anderson of Chicago, and the Rev. Dr. J. S. Stone. Thousands of free tickets are being distributed—the boxes (36) only being reserved at a fixed price, to cover rental, though the Club committee may decide to reserve the floor seats at 25 cents each. Much enthusiasm is being evoked to make this missionary rally a tremendous success, with abiding results.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Large Contributions at St. Stephen's—Denver Items.

Last Sunday was a happy day for St. Stephen's parish, Denver, of which the Rev. H. R. O'Malley is the rector, for, after the morning service the sum of $1,418 was contributed, thus putting the church completely out of debt. In addition to this the guild cleared $200, which leaves a handsome balance in the treasury, and the vigorous little Sunday School helped with a subscription of $87.

In a large parish this would not seem a great work, but St. Stephen's has but 84 communicants, so that the payment of this debt which has been hanging over the little parish for seven years, speaks eloquently of the tact and energy of the rector, who has directed its affairs for only one year.

The Rev. Percival M. Wood and Mrs. Wood were tendered a delightful and very largely attended reception by the parishioners of St. Paul's parish, Denver, on Tuesday. The Bishop and many of the city clergy were present. The ladies' guild and Woman's Auxiliary served refreshments. The new rector and his estimable helpmeet are much beloved in St. Paul's parish and the work has taken on new life.

At All Saints' parish, Denver, a missionary meeting and social evening was held on Wednesday. The Rev. F. F. Kramer, the rector, introduced Bishop Olmsted, who spoke on Missions.

Epiphany, Denver, under the energetic leadership of the Rev. Percival Smithe, is nearly finished. It will eventually become one of the largest in point of population of the Denver parishes.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Bridgeport—Dr. Clarke's Health—Notes.

The annual meeting of the Fairfield County Clerical Association was held on Dec. 9, in Trinity Church, Bridgeport (Archdeacon Booth, rector). The Rev. Louis French was reëlected President, and the Rev. William E. Hooker, Secretary and Treasurer. The essay was by the Rev. James H. George, "Is Preaching an Exclusively Ministerial Function?" The gathering was one of much interest, with a large attendance. The January meeting will be held at Christ Church, Stratford.

The Rev. Prof. Sylvester Clarke, D.D., of the Berkeley Divinity School, has been seriously ill at his home at Bridgeport. His many friends will rejoice to know of his recovery. He resumed his labors at the Divinity School on the second Monday in December. The Berkeley has a larger number of students than for some years past. There is a decided increase, and the outlook is one of promise.

The Rev. Eaton W. Maxcy, D.D., of St. Luke's, Bridgeport, is again at work, with his wonted vigor, after a severe illness during the summer.

Mrs. Charlotte K. Raymond, a venerable communicant of St. Matthew's, Wilton, is a genuine "Daughter of the Revolution," her father having served in the War for Independence. She is an honorary member of the D. A. R. in the adjacent city of Norwalk. In 1900 she was presented with a gold spoon of rare beauty, bearing the insignia of the Chapter.

St. Paul's parish, Woodbury (the Rev. L. Robert Sheffield, rector), has been sorely bereaved in the death of Mr. Anson A. Root, the senior warden. His devotion to St. Paul's has for many years been untiring. Mr. Root had attained the age of 81 years, belonging to the elder generation of faithful laymen, of whom few remain.

FLORIDA.

Edwin Gardner Weed, D.D., Bishop.

The late Rev E. C. Belcher — Tallahassee—Rented Pews.

The Rev. Edmund Coles Belcher, whose death recently occurred in London, England, has been for several winters identified with Church work in the Diocese of Florida. He was rector of the Church of the Good Shepherd, Jacksonville, for some time, and while there was most successful and acceptable, and did much toward the upbuilding of the strong parish that the Church of the Good Shepherd is now becoming. Mr. Belcher met with a serious accident a few years ago, while boarding a trolley car in New York, from the effects of which he never recovered.

The parish school of the mission of St. Michael and All Angels, Tallahassee, has entered upon an era of prosperity. The school term opened with an attendance of one hundred pupils. The reputation of the school for good work is thoroughly established throughout the State, and among the colored people of the various denominations. The school is conducted under the oversight of the Rev. W. H. Carter, D.D., rector of St. John's parish, Tallahassee, and Archdeacon of the Middle Convocation.

The pews of the Church of the Good Shepherd are now rented. This is a recent measure, but seems to promise success. St. Andrew's Church, Jacksonville, has followed its example, and throughout the Diocese there seems to be a tendency in that direction. Heretofore St. John's Church, Jacksonville, has been the only parish pursuing this means of support.

GEORGIA.

C. K. Nelson, D.D., Bishop.

New Parish in Atlanta—Colored Work.

The movement for the erection of a new church building and the organization of a new parish on the North Side of Atlanta has recently taken definite shape. On the night of Dec. 11th, a large number of persons interested in this movement met at the residence of Bishop Nelson, and decided that it was imperative that a church be built on the lot recently donated for this purpose by Mrs. Richard Peters, located at the corner of North Ave. and West Peachtree St. A committee was appointed to solicit plans, specifications, and drawings for a building to cost $40,000, and these will be asked for at once. Of the amount required, $15,000 is already in sight, and Bishop Nelson will very soon appoint a committee to solicit subscriptions. It is expected that work will soon begin on the new building. The organization of this new parish, and the building of the new church, will adequately supply the needs of the Church in Atlanta for some time, with the various parishes and missions already established.

The work among the colored people of Atlanta is taking on a new impetus under the direction of the Bishop, assisted by the Rev. A. E. Day, deacon. Owing to removals, the mission of the Holy Redeemer (white) was recently closed. The building has been repaired, and is to be used by St. Gabriel's mission (colored). Services have already been begun in the new location, and everything promises a very successful work.

HONOLULU.

H. B. Restarick, D.D., Miss. Bp.

Primary Convocation — The Cathedral—Work among the Chinese.

The meeting of the Primary Convention of the Missionary District of Honolulu and the services and meetings grouped around it, began on Sunday, Nov. 16, by the installing or enthroning of the Bishop, as required by the Cathedral statutes. There were eleven clergy present, including the Bishop, who was the preacher. In the evening a missionary meeting was held, at which the Bishop, Canon Ault, and the Rev. Messrs John Usborne and Walter H. Du Moulin made addresses. The last named said that he needed for his work a horse, harness, and buggy. All these were given to him the next day, a Christian Chinese giving the conveyance.

On Monday a conference of Sunday School workers was held, at which excellent papers were read by Canons Kitcat and Mackintosh, and the Rev. Dr. Weymouth, the Rev. Kong Yin Tet, and others by laymen.

On Tuesday, the 17th, the Bishop conducted a Quiet Day at St. Clement's Church which was most helpful to all who were present. The church was well filled most of the time.

On Wednesday the Convocation met, and after a celebration of the Holy Communion, organization was effected.

The Standing Committee had previously been appointed, as follows: The Rev. Canons Mackintosh and Ault, Mr. Edmund Stiles and Major Edward Davis. Among the important actions of the Convocation was the resolution which named a strong committee of laymen to take steps to procure a suitable residence for the Bishop. Living is so very expensive in Honolulu that all recognize the necessity of this action. On Wednesday evening the Bishop delivered his address.

On Thursday a large meeting of women was held. Papers were read by Mrs. John Usborne and Miss Marie von Holt. Both of these aroused the interest of all by their missionary spirit, and when Deaconess Drant told of her work among the heathen Chinese women in Honolulu, she aroused a spirit of enthusiasm. The work of the Deaconess at St. Elizabeth's House which she has established, is quite wonderful in its progress. The money for this work is provided by a generous Churchman of Southern Ohio.

It was decided to organize a branch of the Woman's Auxiliary for this Missionary district, two parochial branches having been formed, one other being ready to begin work.

On Sunday, Nov. 23, the Bishop held his first ordinations at the Cathedral, when the Rev. Frank Fitz and the Rev. Woo Yee Bew were advanced to the priesthood. In the evening the Bishop preached a special sermon to men, the Cathedral being packed, and at least two-thirds of the congregation being men. The whole series of services and conferences proved most helpful to clergy and laity, and the one thought is to work together heartily for Christ and His Church in these Islands.

St. Andrew's Cathedral, Honolulu, has heretofore been lighted with oil lamps. These, besides not giving sufficient light, are not suitable for a tropical climate. A committee has raised $500 with which to light the building with electricity. The women of the Guild have raised $1,000, which is to be used to put pews in the Cathedral instead of the unsightly and dilapidated old benches of several kinds which are now in use.

The following statement concerning the work among Chinese in the Islands is from a letter to the Rev. Dr. Leffingwell, printed in *St. Mary's Quarterly*, Knoxville, Ill.:

"I have two hundred children in the schools on the Cathedral grounds. Yesterday twelve heathen boys came, wanting me to get a teacher for them in a night school. They would pay, but I am just now unable to provide for them. The day before, thirty Chinese children, all heathen, sent me word through a teacher that they wanted me to start a Sunday School for them, and their parents told them that if I would take the work they would support me. Several rich

Chinese have recently sent to the Deaconess asking her to come and instruct their wives; she has gone with an interpreter and has given the women (the little-footed wives) instruction. These rich Chinese, besides the 'lady' wife, have another large-footed wife to do the work, and wait on the little-footed one. The Chinese here seek to be instructed, and I am trying to take the work thrust upon us.

"The Japanese work we have not yet touched; and there are swarms of them here, and more constantly pouring in."

CHINESE MISSIONARY WORK IN HONOLULU.
MISS HORTENSE NESBITT LEFFINGWELL, AND HER PROTEGE, AH PUCH.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Bishop's Residence—Terre Haute—Parish House for Lafayette—Rector Instituted at Richmond.

A VERY pleasant and satisfactory event was the "house-warming" given by Bishop and Mrs. Francis on the evening of Nov. 25th, when a service of benediction was held in the beautiful new home provided by the Diocese for its Bishop. The house was crowded at an early hour—the beautiful entrance hall, with its inviting "ingle nook," the drawing-room, the side hall, all were thronged with a happy company admiring the many beauties and conveniences of the new residence, when a hush fell upon the assembly as the Bishop descended the main staircase and, standing on the lower landing, used a solemn service of benediction. Bishop Francis, in a sincere and serious talk, thanked his people for their interest and coöperation in the building of the residence; his especial hope was that all might ever find in it a welcome and might receive comfort and cheer within its portals. The Bishop of Kentucky and the Bishop of Michigan City followed in brief addresses. Bishop Dudley said that his first impulse was to covet his neighbor's house; he then proceeded to recount in his delightful manner his own experience in the early days of his episcopate, in the matter of houses. He congratulated the Diocese of Indianapolis on its readiness to recognize and provide for the needs of its Bishop, and most especially on the beautiful result achieved, as evident to all eyes, in a residence substantial, convenient, and dignified. Bishop Dudley said that we had been called "the resolutioning sons of revolutionary sires," and he was glad to note that his near neighbor of Indiana had passed the resoluting period and was in a state of action. Bishop White followed in an equally happy talk. He described humorously his first meeting with Bishop Francis on the front seat of a coach going from Parish to Versailles; how this chance meeting resulted in the Rev. Mr. Francis coming to the Diocese of Indiana to work under Bishop White; how the subsequent division of the Diocese resulted in this same Mr. Francis getting two-thirds of Bishop White's see away from him. Bishop White, referring to the division of the Diocese, said that the wisdom of it had been vindicated in that conditions were better in each Diocese to-day than any that had been known in the undivided Diocese.

A reception followed in which Bishop and Miss Dudley met a large number of Indianapolis Church people, and Bishop and Mrs. White greeted their old friends. The city clergy were all present and some also from adjoining towns. Mrs. Francis was assisted in her pleasant duties by a large number of Churchwomen representing all of the parishes in the city.

THE WINTER'S work in Terre Haute was auspiciously begun with the opening and benediction of St. Paul's mission chapel on the First Sunday in Advent. This marks a distinct advance in the Church life of the city, and fills a want. A large number of Church families reside in the northern part of the city too far away to attend regularly the services at St. Stephen's. The mission was inaugurated to minister to them and their children, as well as to reach the strangers coming to reside in this section who are laborers in the factories located in the vicinity. Credit for establishing the mission belongs to the Rev. R. B. B. Foote, of St. Luke's mission, whose zeal and faith have been so richly blessed in this particular. The benediction service was conducted by the Rev.

BISHOP'S HOUSE, INDIANAPOLIS.

Mr. Sulger, who also delivered the address. It is noteworthy that only three months have elapsed since the first service and Sunday School session was held, and now the congregation is in its own building, which is being paid for gradually. The running expenses have been met promptly and a small cash balance is in hand. The mission will be served by Mr. Foote and Mr. Sulger alternately. There are now three missions beside the mother church in Terre Haute. They are Epiphany, in the south end, among the extremely poor; St. Luke's, farther up, doing a splendid work among the higher class of laboring people; and now St. Paul's in the north end. St. Stephen's Church is more towards the centre of town. With these agencies at work, the Church is bound to impress itself upon the community.

Plans for a new parish house have been approved by the vestry of St. John's Church, Lafayette (the Rev. Charles Smith Lewis, rector). The plans call for a building of brick with a stone basement that will reach to the line of the main floor, about ten feet. The height of the walls is the same as that of the church walls, and the church roof will be carried across onto the roof of the new building to make a tight and secure joining. The large room in the basement will be fitted up as a gymnasium. The main floor is chiefly occupied by the Sunday School room and general assembly hall, which will seat 400 people. In the front is the guild room. At the east end of the main hall is a large platform which will serve as a stage or can be shut off by a movable partition and used as an infant class-room. Other class rooms are provided, and also a choir room, which can be used as a chapel for daily services. In the second story, a sexton's room is provided, and a study and bedroom for an assistant minister, besides a men's club room. The architect's estimate for the building is $5,500. The vestry has decided not to begin building operations until $5,000 are in hand, of which almost one-half is already provided.

The Rev. Henry H. Hadley, Jr., recently come to the Diocese from St. Michael's Church, New York, was instituted into the rectorship of St. Paul's Church, Richmond, on the Second Sunday in Advent, the Bishop officiating as institutor. The Rev. Dr. Test, for many years the honorary assistant of St. Paul's and for the past six months the rector of the parish, has been elected *rector emeritus.*

LEXINGTON.

Lewis W. Burton, D.D., Bishop.

Cornerstone of Ashland Seminary.

Bishop Burton, assisted by many of the diocesan clergy, laid the corner-stone of Ashland Seminary, Versailles, the edifice which is in course of erection as the gift of Mrs. J. B. Haggin, on the 8th inst. Photographs of Mr. and Mrs. Haggin were enclosed within the stone.

MARQUETTE.

G. Mott Williams, D.D., Bishop.

Death of Rev. Robert Wood—New Church at Crystal Falls.

The Rev. Robert Wood, for many years rector of St. John's Church, Negaunee, died just after midnight, Dec. 11th, at the age of over 75 years. Mr. Wood was born in Ireland and was a schoolmaster in early life. He came to America about the date of the Civil War and held an office position in Ann Arbor. In his studies for the ministry he was benefited by the assistance of Prof. Geo. P. Williams of Ann Arbor, and became a very fine scholar. He was always eminent for intellectual power. Ordained by Bishop McCoskry, he was for a short time in Western Michigan after the erection of that Diocese, but has lived and labored in the Northern Peninsula for over 25 years.

His work in the Northern Peninsula has been at Negaunee and Ishpeming, Escanaba, and Humboldt. He was held in great reverence by a large population. He had long been feeble, and retired last January.

Mrs. Wood and one son who was in Holy Orders, preceded him. One son and two daughters survive.

The new St. Mark's Church, Crystal Falls (Rev. Wm. Poyseor, in charge), was opened with joyful services on the Second Sunday in Advent, the Bishop celebrating and preaching the sermon. The edifice is erected of native stone, with walls of brick tinted in two shades of Terra cotta. There is an open truss roof showing the rafters, which are finished in a rich mahogany stain, and, in fact, all the interior wood work is finished with mahogany stain and varnished. There are several beautiful stained glass windows, two of which are memorials. The chancel window is the gift of the Sunday School, while two of the windows were donated by the Ladies' Guild and the Acorn Society. The altar is the work and gift of M. J. Lindsay, while the prayer desk and lectern were made and donated by C. M. Rogers.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Jubilee of Grace Church—Gifts at Westminster.

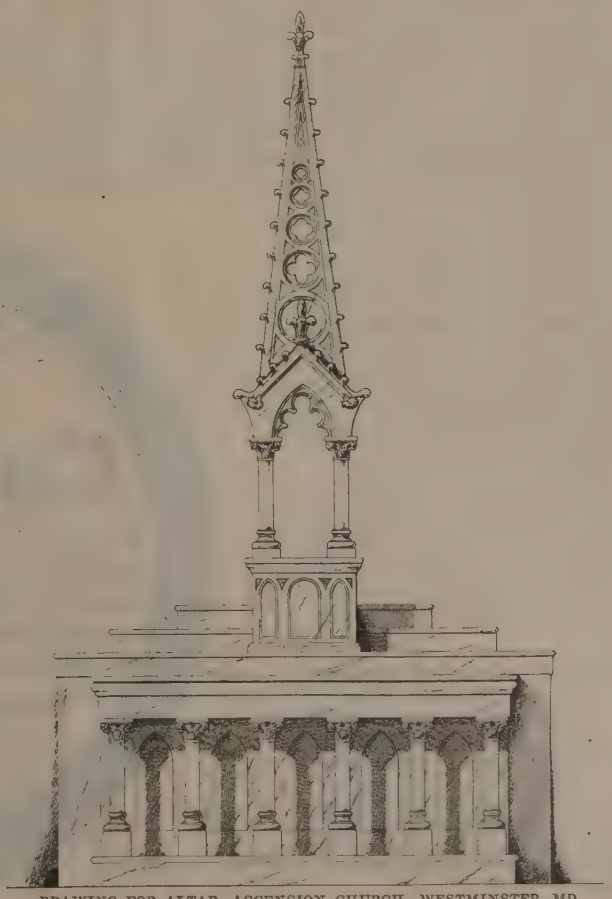
The golden jubilee of Grace Church, Baltimore, is an event that has caused much interest in the city and Diocese. Its commemoration began on Friday, Dec. 12th, with a service at which the Bishop and most of the clergy were present, and the rector, the Rev. Dr. Powell, asked that contributions be made to offset the annual ground rent of $960 on the parish property. It is hoped that a jubilee fund may be raised for the purpose, the income of which will be sufficient. The Bishop of the Diocese was the preacher, and in his sermon told of the noble work that had been done by Grace Church during the half century of its existence, much of which he laid to "the grand missionary spirit of the first rector, the Rev. Dr. Atkinson, afterward Bishop of North Carolina.

The jubilee programme was continued according to the plan already published, with three special services on Saturday and with the usual Sunday services, at which the rector spoke in the morning on the subject of "Grace Church and the Future."

Herewith is presented a drawing of the new altar, gradine, tabernacle, etc., for Ascension Church, Westminster (Rev. E. B. Taylor, rector). The material is pure white and polished Vermont marble, except the eight columns which support the altar, which are Rubio—a marble of pink background with green clouds or veins, harmonizing nicely with the white of the main part.

In a pastoral letter to the parishioners last July, the rector announced that he had had for some time the desire to build a more worthy throne for our Lord, and to this end had put aside thank offerings made by various persons, and some gifts of a few personal friends and associates of the Confraternity of the Blessed Sacrament, of which he has been the Secretary-General for nine years. In fact the necessary money came in answer to prayer, and the altar, etc., while adding much to the glory and beauty of the sanctuary of the parish church, might be regarded as the outward expression of many thankful hearts, and devout lovers of our Lord, whose greatest joy is to beautify the place of His sanctuary, and make glorious the place of His feet. "It seems too like a Divine benediction, or the outward expression of the gratitude of Almighty God for the daily Sacrifice which has been pleaded for so many years in the Church, and for the triumph of the Catholic practice and teaching which has been plainly set forth amongst us."

It may be added that Ascension Church, Westminster, has, we believe, the distinction of being the first parish in the American Church, outside of large cities, to have the daily Eucharist. It was begun on St. Peter's



DRAWING FOR ALTAR, ASCENSION CHURCH, WESTMINSTER, MD.

day, June 29th, 1882, by the Rev. J. Stewart Smith, and with the exception of occasional breaks owing to vacancy in rectorship or severe weather, has never ceased. But more than this, the Eucharist is the chief act of worship on every Sunday, being said plain at 10 A. M., followed immediately by a reverently sung Eucharist, with sermon in the proper place, proper vestments, etc., the whole creating an atmosphere of rarely felt devotion, leaving the feeling that this is "none other than the house of God and the gate of Heaven."

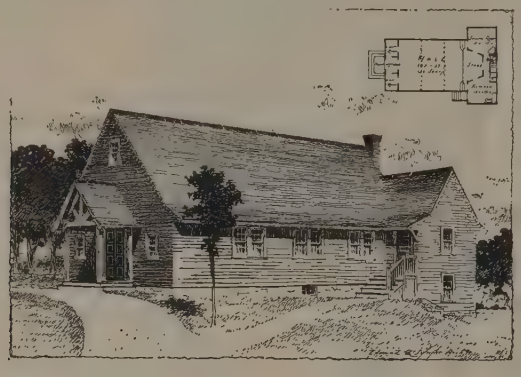
As regards the new altar, under existing circumstances the Blessed Sacrament will not be perpetually reserved.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Parish House at Hanover—Bishop Brooks Monument—Notes

WITH THIS is shown the design for the new parish house of St. Andrew's Church, Hanover (Rev. F. S. Harraden, rector).



PARISH HOUSE, ST. ANDREW'S CHURCH, HANOVER, MASS.

MR. ST. GAUDENS, who is preparing the monument of Bishop Brooks, has lately stated that the work is progressing rapidly. The model of the statue is nearly completed. The transference of the design into bronze will occupy only a comparatively short time. The fund available for this work is over $100,000. The Rev. Dr. Donald says of the treatment of the sculptor, that it is "Brooks the preacher whom this work especially represents." The statue will stand in the angle formed by the chapel and the north transept of the church, facing Huntington Ave.

ST. STEPHEN'S MISSION, on Washington St., Boston, is engaged in a work of a general character. The rector of St. Stephen's, the Rev. Ellis Bishop, has arranged for Tuesday and Friday evenings, when services will be conducted by Miss Edith E. Marshall. St. Anna's House on Florence St., has a short service every Thursday evening for women and girls. All these services are intended for non-church goers. During Advent, there is a daily celebration of the Holy Eucharist in this parish, and daily evening prayer is said at 5.

ST. JAMES', West Somerville, is endeavoring to raise the sum of $650 to pay off the second mortgage on the parish house. The Rev. G. T. Morse, the rector, has accomplished during his brief incumbency here, a most helpful work which has put new life into the parish.

THE NINETEENTH meeting of the Archdeaconry of New Bedford was held in the Church of Our Saviour, Longwood, Dec. 9. The Rev. Edward Osborne, S.S.J.E., preached the sermon at the celebration of the Holy Communion. At the business meeting, the Rev. Carlton P. Mills of Wollaston spoke upon the "New Archdeaconry Canon," which was also discussed by some of the members present. The day was unusually cold, and the attendance was small.

IT IS INTERESTING to note that the Park Street church will now be sold for $1,250,000. This edifice was erected in 1810, at a cost of $50,000, and was always known as "Brimstone Corner." St. Paul's Church, nearly opposite, was built in 1820, but the wardens and vestry have already refused an offer for this property of $1,500,000.

THE WHOLE COMMUNITY in Boston regrets the death of Mrs. Alice Freeman Palmer. She was universally popular, and a woman of rare ability. Her brother-in-law is the Rev. Frederic Palmer, rector of Christ Church, Andover.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Mission at Whitewater—Taylor Orphanage.

THE PARISH of St. Luke's, Whitewater (Rev. H. B. Smith, rector), is to have a mission, to be conducted by Archdeacon Webber and to extend from Jan. 2nd to 14th. The Archdeacon is already well known and beloved in the parish, especially through a mission which he conducted there a year ago, and the coming mission is therefore looked forward to with much interest.

A NEWLY decorated chapel, with handsome and appropriate design done in harmonious colors, is the suitable Christmas gift which has come to the Taylor Orphanage, Racine, through the generosity of Mr. Charles Lee and Mr. H. Miles of that city.

The chapel was dedicated about a year ago by the Bishop, together with the other gifts of an altar, sacred vessels, linens, and font. The name "Holy Angels" was then chosen; and as a happy reminder, the text over the arch of the sanctuary is now seen in suitable letters: "He shall give His angels charge over thee to keep thee in all thy ways."

On Sunday afternoons at three o'clock a service is held for the children, in which public catechising forms a part and the Evensong rendered by them is very sweet and effective.

The first service in the newly-renovated chapel will be held on Christmas morning at eight o'clock when all the children and the household meet to worship "Christ the newborn King," and when those who have been confirmed make their Christmas communions.

A set of memorial windows would now complete the beauty of this "Throne Room" of Taylor Orphanage, and in the near future doubtless these will come from other generous persons.

The trustees and all the officers of this orphanage have all the children's highest welfare at heart, and in the administration of this noble benefaction to Racine County, the best possible results are always most carefully sought.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, Bp. Coadj.

Progress at York—New Rectory.

THE PROGRESS of work at York is shown in the fact that when three years ago Bishop Williams made his first visitation, there were but 11 out at a vesper meeting and only two at a celebration of Holy Communion. No one came to meet him, and his coming passed almost unnoticed. He visited the place again on the First Sunday in Advent last past, and found the little Church of the Holy Trinity crowded a half hour before service, and with chairs in the aisles and many standing, it was still impossible to accommodate all. This change is due largely to the work of the Rev. H. P. Bate, deacon in charge, whom the Bishop sent to the place with the expectation that he would be the man to pull the mission out of the inertia into which it had fallen and bring the work to a better basis. Such has happily proven to be the case. It was expected that Mr. Bate would be raised to the priesthood at the Cathedral on Tuesday, Dec. 9th.

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THE NEW RECTORY for St. Matthias' Church, Omaha (Rev. Philip Davidson, rector), is now completed and occupied. It is a two-story frame structure, and cost $4,000.

NEWARK.

THOS. A. STARKEY, D.D., Bishop.

An Unusual Service.

AN UNUSUAL SERVICE was that held at St. Stephen's Church, Newark, on Thanksgiving Day, which was attended not only by members of the parish, but also of Congregational, Baptist, Methodist, Reformed, and Presbyterian congregations, the pastors of all these, with the rector, all vested in surplice and cassock, having place in the procession and taking part in the Prayer Book service. The service was divided among the several ministers present.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Clerical Changes—Improvements at New Brunswick—Choir Festival at Somerville—Gloucester.

THERE HAVE BEEN a number of changes in the working force of the Diocese lately. The Rev. George W. West, late of the Diocese of Maryland, has entered upon his duties as missionary at Trinity Church, South River, and the Church of Our Saviour, Chesequake. Christ Church, Bordentown, has called to the rectorship the Rev. Mr. McLane of Downington, Pa., and Grace Church, Haddonfield, has called the Rev. Mr. Buckhardt, of the Diocese of West Virginia. There have been two resignations of parishes that are still vacant: the Rev. R. E. Pendleton has resigned Christ Church, Middletown, and the Rev. R. R. Windley has resigned Christ Church, Millville.

CHRIST CHURCH, New Brunswick, and St. John's, in the same place, have both been improved recently and greatly beautified.

AT ST. JOHN'S CHURCH, Somerville (the Rev. Charles Fiske, rector), the combined choirs of St. John's and the Church of the Holy Trinity, New York, gave a special musical service Dec. 6. The church was crowded. The service included Gaul's "Holy City," and several anthems.

THE Church of the Ascension, Gloucester, has been making rapid progress under the ministration of the Rev. W. Chauncey Emhardt. The tower of the church has been completed, a steam heating plant has been placed in the church, a new altar and rood screen have been added, and other extensive improvements are in contemplation. At the same time, while all this new work has been done, an indebtedness of long standing has been nearly wiped out. The new rector of the Ascension, not content with the building up of his own parish, has begun a very promising mission work at Westville, a village ten miles distant. Steps have been taken towards the erection at an early date of a modest mission chapel, to be known as St. Luke's.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

City Mission Work — St. Augustine's Double Celebration.

THE CITY MISSION SOCIETY has sent out its annual report for the past year, which shows how large an amount of missionary work is required and is done by that Society in the city. No less than 15 clergymen, three laymen, and three deaconesses are engaged in the work as appears from the printed list, the superintendent being the Rev. Robt. B. Kimber. The present report details the facts in repard to the work and is illustrated with half-tone reproductions showing many of the scenes of work. The report is very interesting to those who are interested in observing what can be done in a great city if the Church starts to work to do it.

ST. AUGUSTINE'S CHAPEL of Trinity Parish has just completed the celebration of the 25th anniversary of the consecration of the church building and the 30th anniversary of the vicariate of the Rev. Dr. A. C. Kimber. A full account of the celebration will appear in these columns next week.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Toledo Items.

AT THE ANNUAL service of the Local Council of the Brotherhood of St. Andrew at Trinity Church, Toledo, the Rev. Guthrie Pitblado preached a very strong sermon and also read a helpful paper on "Justification," which was followed by a short discussion, in which nine of the ten city clergy took part.

ON SUNDAY, Dec. 7th, the congregation of St. Mark's Church, Toledo, worshipped in The Collingwood, the church edifice being now moved to the rear of the lot to make room for the proposed new Church, toward which $19,000 is already promised. Work will begin on the foundation of the new building in the spring.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Social Service Society—Memorial Altar—Changes at St. Luke's—Loan Exhibition of Ecclesiastical Art—Two Resignations.

THE Social Service Society of Philadelphia has grown out of the theatre services, which have been conducted chiefly by the Rev. J. E. Johnson during the past twenty years. Mr. Johnson is superintendent of the society, which will hold services and lantern-illustrated lectures in theatres, halls, and other public buildings in the vicinity wherever opportunity arises. The Society employs five lay readers and many occasional singers and readers. Its work, however, is carried on at an expense of only about $1,000 a year, thus showing how large a part of its work is entirely gratuitous.

ON THE Second Sunday in Advent the memorial altar erected in Emmanuel Church, Holmesburg, to the memory of the Rev. Daniel Caldwell Millett, D.D., a former rector, was consecrated by Bishop Coleman of Delaware, who also preached the sermon, referring therein to his personal friendship and long acquaintance with Dr. Millett.

At the same service a class composed of 13 men and 10 women was presented for Confirmation by the rector of the parish, the Rev. Robt. A. Tufft. In the afternoon a service was held for the Sunday School, at whnch addresses were made by the Bishop of Delaware, the Rev. Robert A. Edwards of Holy Innocents, Tacony, and the Rev. S. F. Hotchkin, of St. Luke's, Bustleton.

The altar is constructed of the purest white marble, and is six feet in length. Contrasted with the dark oak of the chancel, the effect is both impressive and pleasing. At the top is the text, "Holy, Holy, Holy," and at the base, the inscription reads: "To the Glory of God, and to the Memory of the Rev. D. Caldwell Millett, D.D." Dr. Millett died on Feb. 28, 1900. After an active rectorship of 30 years, he resigned in the fall of 1894, and was made *rector emeritus*. The altar is the gift of members of the congregation.

THE RESIGNATIONS of the Rev. Thomas Allen Tidball, D.D., rector, and of the Rev. Loverett Bradley, associate rector of the parish of St. Luke and the Epiphany, Philadelphia, have been accepted, with regret, by the vestry. Mr. Bradley becomes *rector emeritus* from Dec. 4, 1902, and Dr.

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THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

Tidball retires January 1, 1903. For two years past Dr. Tidball has been desirous of resigning, but at the urgent request of the vestry, has deferred final action.

The Rev. Dr. Tidball was born in Winchester, Va., March 3, 1847. He passed his early childhood at the typical old Virginia country seat, "Hawthorne," belonging to his grandfather. He studied three years at the Theological Seminary at Alexandria, Va., and was ordained deacon by Bishop Whittle in 1871, and priest the following year by Bishop Johns. His first rectorate was that of Trinity Church, Portsmouth, Va., where he remained from 1872 to 1878. He then accepted a call to Christ Church, Lexington, Ky., but in 1885 became rector of St. Paul's Church, Camden, N. J., where he remained until 1892.

Dr. Tidball then became rector of the old Church of the Epiphany, Fifteenth and Chestnut Streets, Philadelphia, the congregation of which, in March, 1898, united with that of St. Luke's, the united church taking the name of St. Luke and Epiphany, with Dr. Tidball as the rector and the Rev. Leverett Bradley, the old rector of St. Luke's, as the associate rector.

In October, 1892, soon after Dr. Tidball became rector of the Epiphany, he was elected by the General Convention, held in Baltimore, as Missionary Bishop of Japan. This election to the Episcopate, however, he declined.

In January preceding he had been elected Professor of Systematic Divinity in the West Philadelphia Divinity School. Dr. Tidball is the author of a volume entitled *Christ in the New Testament*, published in 1891. In 1878 he received the degree of D.D. from the College of William and Mary.

The Rev. Leverett Bradley was born in Methuen, Mass., his *alma mater* being Amherst College, whence he received the B.A. degree in 1873, and that of M.A. a year later. In 1878 he was made deacon by Bishop Williams, and in the following year was advanced to the priesthood by Bishop Paddock. From 1878 to 1879 Mr. Bradley was assistant minister at Trinity Church, Boston; and in the latter year, accepted the rectorship of Christ Church, Gardiner, Me., where he continued his work for five years, going, in 1884, to Christ Church, Andover, Mass. In 1888 Mr. Bradley accepted the rectorship of St. Luke's Church, Philadelphia, which post he held until the parish united with that of the Epiphany in March 1898, taking the name of St. Luke and Epiphany, when he became associate rector.

The combined parishes have some 700 communicants, the church building accommodating eleven hundred persons; have property real and personal, valued at $600,000, with an endowment fund exceeding $300,000; and carries on a work in connection with the mother church, known as Epiphany chapel, with 240 communicants and 450 sittings, all free; the property valuation being $75,000.

The Germantown Conference, Brotherhood of St. Andrew, held a meeting in the parish house of St. Luke's Church, Germantown, Philadelphia (the Rev. Samuel Upjohn, D.D., rector), on Tuesday evening, Dec. 9. The general topic of discussion was "The Final Judgment as an Incentive to Faith, Zeal, and Fear." The subdivision "Faith" was treated in a masterful way by Mr. Sigourney W. Fay, Jr., of the Church of the Transfiguration, Philadelphia; that of "Zeal," by the Rev. Dr. Upjohn; and "Fear," by the Rev. Jesse Higgins, assistant at St. Luke's. A large number of men attended, and a general discussion followed.

A Loan Exhibition of Ecclesiastical Art was held at the Pennsylvania Museum and School of Industrial Art, Philadelphia, on Thursday and Friday, Dec. 11 and 12, in aid of the House of St. Michael and All Angels, for Colored Crippled Children, Philadelphia. The object of this charity is to afford a home and surgical treatment to young crippled children who, otherwise, might grow up to a life of uselessness and suffering, and be a burden to the State. The work has been established for fifteen years, and while belonging to the Church, is not connected with any parish.

Several parishes have sent exhibits of their various treasures; these are the Ascension, St. Clement's, St. Luke's, Germantown, St. James-the-Less, the Evangelists, St. Chrysostom's, St. Mary's, and the St. Mark's collection, which latter is probably the largest in the Anglican Communion, and contains, among other things of value and sentiment, these following:

Of gold and silver plate, three altar crosses (crucifix), and two pairs of candlesticks. One crucifix stands four feet high, the extremities of the arms, the bases, and medallions surrounding the base are inlaid with lapis-lazuli and ivory. Another crucifix stands three feet high, is of decorated Gothic work, and set with 200 large (blister) pearls. This was designed and executed in Paris. Of processional crosses there are four —all jeweled; one of which is particularly interesting, being three feet high, and rising above a series of canopies which contain figures of Saints. On one side is the Corpus, with medallions of enamel containing scenes from the Passion; the opposite side presents the figure of the Blessed Virgin with the Child, and enamels. This cross is supposed to have been made in Sicily, about the year 1510, and is considered to be one of the finest in existence.

The chalices number twelve, one being very large, of silver Gothic, the stem canopy work, enameled with saints and set with diamonds and amethysts. This is made from a Philadelphia design. Another is a very old Renaissance Venetian work; carved at the base with symbols and instruments of the Passion; the stem bearing medallions of the Annunciation, the Visitation, and the Nativity.

There are five ciboria, the most elaborate being the workmanship of Keith of London. It is Gothic, in silver-gilt, jeweled with diamonds, sapphires, and many precious stones. The base is hexagon, two panels having scenes in repoussé work; one, a crucifix set with diamonds, and the remaining three having emblems of the Blessed Sacrament, Passion flowers, Annunciation lilies and grapes, worked in precious stones.

The list of cruets, etc., includes a set with bread-box, lavabo-ewer and basin, all incrusted with precious stones. The bread-box is of solid gold, oblong in shape, enameled on the sides with angels, with instruments of the Passion. Fully 400 gems are used in this set. It is of London make and patterned after a fourteenth century casket in Rheims Cathedral. Two morses and five censers are included in the plate; one morse being of elaborate silver-gilt work, with a sunburst centre of 65 diamonds, surrounded by the twelve precious stones in the foundations of the walls of the New Jerusalem. Two of the censers are after designs by Viollet-le-Duc, one of German design, and a Renaissance of bronze gilt, being replica of the ancient censer in Lille Cathedral, representing the three Holy Children in the flames of fire.

The altar desk is of silver-gilt, set with pearls and chased, the missal being bound in silver-gilt, with crucifix set with pearls.

The vestments, and other embroidery work, form a chapter too replete for detailed description in this limited space.

There are seven copes, for the proper uses, one being that worn at the Coronation of Louis XV. in 1722. Three of the others were worked by the Altar Society of St. Mark's, that same body preparing much of the other exquisite needle-work upon the vestments.

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The twenty chasubles, most of which have the burse, veil, stole, and maniple to match, include the full sequenee of colors, and designs of work from various sources. That worn at the Coronation of Louis XV. heads the list, is of light blue velvet, and heavily embroidered with real gold bullion. That of red brocade silk was designed by Mr. J. N. Comper, and executed by the Sisters of Bethany, and was exhibited at the Church Congress at Brighton in 1901, as one of the finest specimens of English needlework.

Of the four preaching stoles, the one of cloth of gold, designed and executed by the Sisters of St. Margaret, is embroidered with saints in canopies, and incrusted with 150 jewels.

The list concludes with ten sets of altar frontals of the proper colorings, designed by various workers.

TWO OF THE Philadelphia clergymen will enter upon enlarged fields of activity in January. The Rev. Charles Wellington Robinson has been elected rector of the Church of the Evangelists, Philadelphia, in succession to the Rev. Dr. Percival, whose resignation becomes effective Jan. 1, 1903.Mr. Robinson was born in 1871, and is a graduate of Nashotah, and the College of the University of Pennsylvania. He was ordained deacon in 1894, and priest the following year by Bishop Nicholson of Milwaukee; and after serving a short time on the Cathedral staff, took up work as an assistant at the Church of the Evangelists, Philadelphia; and upon the election of the Rev. Wm. McGarvey to the rectorship of St. Elisabeth's, Mr. Robinson was made priest in charge of the former parish. His earnest, devoted work in the parish has earned for him the recognition the vestry have now bestowed upon him in an election to the rectorate.

Outside his parochial duty, Mr. Robinson's strongest work was, perhaps, the establishment of a Bible Class for men, at the Church House, during the year of his chaplaincy to the Philadelphia Local Assembly B. S. A., which was productive of much good in the development of the Catholic Faith. He is a brother of the Rev. Henry D. Robinson, D.D., warden of Racine College.

AND THE Rev. George Woodward Lamb, who for four years past has been assistant at St. Timothy's, Roxborough (the Rev. R. E. Dennison, rector), resigns to become vicar of St. Mary's Memorial Chapel at Pittsburgh, and chaplain to Bishop Whitehead.

Mr. Lamb was born in Maryland in 1863. He removed in early life to Milwaukee, where, after a business career, he studied for the ministry under guidance of Bishops Welles and Knight, being ordered deacon by the last named prelate in 1890, and advanced to the prieshood in 1892 by Bishop Nicholson. After serving some years at St. Luke's, Milwaukee, with care of St. Mark's, South Milwaukee, part of the time, and also secretary of the Diocese for two years, he accepted work under Bishop Grafton in 1894, residing first at Menasha, with care also of the missions at Chilton, Hayton, and Omro, and later in charge of the larger work at Oconto, with care of St. John's mission, Shawano. For a year Mr. Lamb served as secretary of the Fond du Lac Diocesan Board of Missions, and for more than two years directed the management of the Bishop's diocesan paper. In 1899 he accepted an invitation to the work at St. Timothy's, and now goes to a broader field of work in Pittsburgh. His parochial work has been pains-taking and thorough wherever he has been.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Clerical Union—Church Club.

THE DECEMBER meeting of the Clerical Union took place on the 8th inst., beginning with luncheon at 1 o'clock, at the Hotel Henry, followed by a paper by the Rev. Laurens McLure, D.D., of Oakmont, on "Monasticism and Protestantism."

THE FIRST MEETING of the Church Club for the season of 1902-1903 was held on the evening of November 25th, in Trinity parish house. Mr. R. C. Cornelius read a paper on "Current Topics of Interest to Churchmen," which proved so satisfactory and enjoyable that he was requested to prepare another for the December meeting. At this meeting it was also decided that the next gathering of the Club should take the form of a dinner, at some conveniently located place, on Dec. 16th, when arrangements for the National Conference of Church Clubs, to be held in this city on Jan. 14-15, will be talked over.

QUINCY.

F. W. TAYLOR, D. D., Bishop

Peoria Deanery.

ON TUESDAY and Wednesday the meetings of the Peoria Deanery were held in St. Andrew's Church, Peoria. Several clergy from other Deaneries of the Diocese were present, and three from the Diocese of Springfield. Besides the early celebrations on Tuesday, Wednesday, and Thursday, other services of great interest were held, notably a choral Eucharist on Wednesday at which the Bishop was celebrant, and the Rev. Dr. A. A. Benton of Pekin preached an excellent sermon *ad Clerum;* and public missionary meetings on Tuesday and Wednesday evenings, attended by large congregations, at which addresses were delivered on various topics by the Bishop and several of the clergy who were present. The musical portions of these services were rendered by the choirs of St. Andrew's, St. Paul's, and St. Stephen's parishes under the direction of Mr. Kniseley, the choirmaster of St. Andrew's. At the business meeting of the Deanery on Wednesday afternoon the time was chiefly devoted to the consideration of the proposed change of the legal Name of the Church. All the clergy present were in favor of dropping the words "Protestant Episcopal" from the title, and two-thirds were in favor of adopting in their place the words "American Catholic." There was a free expression of opinion, but no formal vote was taken.

The Bishop spent the preceding Sunday in the city, celebrating early at St. Andrew's and also at the high celebration at St. Paul's, which is now vacant, and where the Rev. W. Dudley Powers, D.D., preached the sermon. In the evening he visited the new parish of St. Stephen's (Rev. S. G. Jeffords, rector), where he preached and confirmed 19 persons, adding four more at supplementary confirmations during the week, and of the 23 all were adults but three. This forms the largest class presented to the Bishop since his consecration. The congregation of St. Stephen's is at present holding services in a large and commodious hall; but plans for a church, parish hall, and rectory have been chosen and the site selected in the centre of the most densely populated portion of Peoria, the southern end of the city, and it is hoped that ground may be broken in the spring.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Babies' Branch—Columbia—Porter Academy.

THREE new chapters of the "Babies' Branch" have been formed during the last few weeks—in St. Paul's and St. Michael's parishes, Charleston, and at the Church of the Epiphany, Eutawville. There are now 15 chapters in the Diocese.

A VERY flourishing branch of the Junior Auxiliary has been organized at Trinity Church, Columbia (Rev. Churchill Satterlee, rector), and the Sunday School continues to

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increase in numbers and interest. Early in February, the parish is to have a ten days' mission conducted by the Rev. C. M. Niles, D.D., Secretary of the Parochial Missions Society; and at Trinity Chapel, the Rev. W. J. D. Thomas of Washington, D. C., will be the missioner. The Church of the Good Shepherd is making steady progress under its rector, the Rev. W. P. Witsell. Since the Diocesan Council, in May, 45 communicants have been added to the list, bringing the number to 265. The Woman's Auxiliary has undertaken a scholarship in St. John's College, Shanghai. The ladies' guild has recently placed in the church a handsome brass prayer desk, corresponding to the memorial brass lectern, and the brass-top pulpit which was also given by this band of faithful workers. A large pipe organ has been ordered and will soon be in place. The Rev. W. A. Guerry, chaplain of the University of the South, will conduct a ten days' mission in the parish early in February.

The Porter Military Academy is doing good work under the control of an executive committee. The internal administration is intrusted to a principal or headmaster, associated with a commandant of cadets; 4 teachers; a chaplain; a surgeon; and a matron.

SPOKANE.

L. H. Wells, D.D., Miss. Bp.

St. Paul's School.

St. Paul's School of Walla Walla, Wash., is rapidly emerging from an institution of mere local importance to a recognized factor in the culture of the Northwest. Within the last three years it has developed powers of progress in acquiring valuable property and establishing a splendid boarding department, which have made a move to one of the larger cities of the Coast almost imperative. Seattle has offered a hand of welcome and the promise of aid in case a transfer from Walla Walla to that city be seriously considered, and the management of the school are now contemplating a change of location to that progressive metropolis of the Northwest. St. Paul's was established 30 years ago by Bishop Paddock, and is the oldest Church school for girls in the State. It has since that time gone steadily forward, and under the able management of its present principal, Miss Imogen Boyer, acquired a reputation as wide as the Northwest. The leading families of the State of Washington are sending their daughters to be trained in its thorough course of culture, and the enrolment is increasing with marvelous rapidity. It is apparent, however, that this growing institution should seek a more important city for its permanent location, and negotiations are in progress toward a transfer of the school to Seattle, which has already promised substantial aid for the contemplated change. If Seattle will offer building grounds and a $50,000 donation, the faculty have agreed to take the step which would place the leading Church school for girls in the leading city of the Northwest, in every respect "a consummation devoutly to be wished."

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Nashville—Fairmount School—Sewanee—Chattanooga—Knoxville.

At Christ Church, Nashville (the Rev. Dr. Manning, rector), great interest is being manifested in the course of special Advent sermons being preached on Sunday nights as follows: The Church and Education, the Bishop of Tennessee; The Church and Citizenship, the Very Rev. Charles E. Craik, D.D., of Christ Church Cathedral, Louisville; The Relation of the Church to Social Questions, the Rev. Edgar Gardner Murphy, Executive Secretary of the Southern Educational Board; The Church and the Workingman, the Rev. Frank H. Nelson of Christ Church, Cincinnati.

Dr. Garratt, who has been for some time organist at Christ Church, has removed with his family to Knoxville, and his place is being filled temporarily by Miss Abernathy. Professor A. M. Harris has been giving lectures on the Bible at Christ Church, and Dr. J. A. Kern of Vanderbilt University is to give a series of talks on "How we got our English Bible." The choir now numbers forty and the social meetings for men have become very attractive.

At Fairmount, the girls' school at Monteagle near Sewanee, the usual custom was observed of turning Thanksgiving Day into a Christmas-like festival. The girls prepare for it as others do for Christmas, by the preparation of gifts which on the morning of the day are distributed to their mountain friends at visits made by the girls at the mountain homes, the scenes of the books of Charles Egbert Craddock, Will Allen Drumgool, and Sarah Barnwell Elliott. A service in the chapel of the Holy Comforter follows. The school closes the middle of December for the winter months' vacation.

At Sewanee a Village Improvement Society has been started, with the Vice Chancellor as President and the Rev. Arthur R. Gray Secretary, which will endeavor to beautify the village, improve the roads, and supervise sanitary arrangements, the first efforts being directed towards the betterment of the street from the railroad station to the Otey Memorial Church.

At Christ Church, Chattanooga (the Rev. W. C. Robertson, rector), a Branch of the Woman's Auxiliary was organized on the visit of Mrs. John Shortridge, President of the Tennessee Branches, and Mrs. W. H. DuBose, Secretary. Mrs. Shortridge has been visiting throughout the Diocese and is specially stimulating the Auxiliary work.

Thanksgiving Day was notable at St. John's Church, Knoxville (Rev. Dr. Ringgold, rector), by reason of the celebration of the tenth anniversary of the entry into the present church edifice. The curate, the Rev. W. M. Green, delivered an historical address.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Woman's Auxiliary.

The December meeting of the Woman's Auxiliary of the Diocese was held on the first Tuesday, in St. John's parish hall. There was a full attendance of delegates from the different parochial branches, who reported boxes sent, or in preparation for missionaries within and without the Diocese. A letter was read from Dr. Driggs at Point Hope, Alaska, expressing thanks for boxes of books and articles for his use sent last spring from the Washington Auxiliary. It was announced that the general Christmas box, to which all the parish branches contribute, would be sent to the Church Home and Hospital at Orlando, Southern Florida. It was also decided by the Auxiliary to receive gifts for the purpose of sending a font to the mission at Circle City, Alaska.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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